

THE  
NEW TESTAMENT  
1526

Translated by  
WILLIAM TYNDALE  
Original Spelling Edition

The publication in 1526 of a modestly-priced pocket edition of the New Testament in English was possibly the most important single event in the history of the English Reformation.

Much of Tyndale's work was to be taken over into the 1611 King James ('Authorised') Version of the Bible, through which it became known throughout the English-speaking world.

This edition presents Tyndale's words in their original spelling. It is the first complete reprint since 1526 of his pioneering translation of the New Testament from Greek into English. The text has been newly transcribed and edited by Dr W. R. Cooper, and is introduced by Professor David Daniell, author of the acclaimed biography of Tyndale, and Chairman of the Tyndale Society.

William Tyndale's influence has been as wide as Shakespeare's. Between 1525 and 1535 he gave us our English Bible, translating the whole of the New Testament, and half of the Old Testament. His pocket-size Bibles were smuggled into England, ruthlessly sought out by the Church, confiscated and destroyed. Tyndale himself was condemned as a heretic, strangled, and burned outside Brussels in 1536.

His work has survived. Much of Tyndale's New Testament was carried over almost verbatim into the King James ('Authorised') Version of 1611, which also reproduced a great deal of his Old Testament. From there phrases so well-known that they are often thought to be proverbial, such as 'Let there be light', 'fight the good fight', 'the signs of the times', 'the spirit is willing', passed into our common understanding.

A stylized, calligraphic signature of the name 'Tyndale' in black ink. The letters are fluid and interconnected, with a prominent 'T' and a long, sweeping 'a' at the end.



THE  
NEW TESTAMENT

Translated by  
WILLIAM TYNDALE

# The Gospell off

Sancte Jhon.

The fyrst Chapter.



**I**n the begynnynge was that worde / and that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thyngf were made by it / and with out it / was made noo thige / that made was. In it was lyfe / And lyfe was the light of mē / And the light shyneth i dardnes / and dardnes cōprehēded it not.

There was a mā sent from god / whose name was Jhon. The same cā as a witnes / to beare witnes of the light / that all men through hī myght beleve. He was nott that light: but to beare witnes of the light. That was a true light / whi ich lighteneth all men that come ito the worlde. He was in the worlde / and the worlde by hī was made: and the worlde knewe hym not.

He cā ito his awne / and his receaved hī not. vns to as meny as receaved hī / gave he power to be the sōnes of god: i that they beleved o his name: which were borne not of bloude nor of the will of the flesshe / nor yet of the will of men: but of god.

And that worde was made flesshe / and dwelt amonge vs / and we sawe the glory off yt / as the glory off the only begotten sonne off the father /

THE  
NEW TESTAMENT

Translated by  
WILLIAM TYNDALE

The text of the Worms edition  
of 1526 in original spelling

EDITED FOR  
THE TYNDALE SOCIETY  
BY  
W. R. Cooper

WITH A PREFACE  
BY  
David Daniell

The British Library  
2000

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## Preface

Tyndale's first, 1526, New Testament is in three ways a landmark in the history of all English-speaking people.

What had been hidden in Latin for many centuries (and for much of that time confined to monasteries) was now suddenly and for the first time available to everybody. Though Christian people in Britain were certainly aware of the great events of the Christian calendar - Advent, Christmas, Lent, Easter, Whitsuntide - many of the words of Jesus in the Gospels, and almost all the writings of St Paul, were unknown to the common man or woman. It is true that the Church allowed to circulate certain Harmonies of the Gospels, in considerable numbers after the coming of printing: but these contained little of the Gospels, and a great deal of modern material. To have the four Gospels, complete and accurate to the Greek originals, was, we know, a revelation to the ordinary British Christian. To have as well the complete letters of St Paul was revolutionary. Paul's Epistle to the Romans in particular spells out the heart of Christian theology, with its strong emphasis on justification by faith alone. Though the Church authorities tried to prevent the spreading of Tyndale's Testaments, they did not succeed, in spite of public burnings. We have records from most parts of the country of groups of people meeting to read and hear the Word, so newly arrived. Some modern historians express puzzlement about how the English became so quickly 'Protestant' (the word was not used in our sense until the 1550s). They need look no further than the arrival of the whole of Paul's Epistles in print and in English.

This 1526 New Testament was a landmark in a second sense. The English language in the 1520s was uncertain

in its direction, being made up of elements from Norman French, from older Anglo-Saxon and from Latin, especially the new Humanist Latin which was rightly admired. Some activities of every day life, like wills, or Churchwardens' accounts, were beginning to be in English rather than in Latin: but the idea that the English language was capable of carrying any large freight at all was unthinkable. Yet William Tyndale made for the New Testament an English of great clarity, economy and power. It is worth remembering that he had no models for this. The hand-written Lollard Bibles of 150 years before were in an English heavily dependent on the Latin originals, and often barely intelligible today. Tyndale made an English which is often so recognisably modern that it seems natural even when it is included in the most recent translations. So Jesus says 'Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you'. He says to the disciples in the garden of Gethsemane 'Could ye not watch with me one hour? . . . The spirit is willing, but the flesh is weak.' Paul writes 'Oh wretched man that I am, who shall deliver me from this body of death?' Tyndale's clarity resembles that of proverbs: he was a Gloucestershire man, and that county was rich in recorded proverbs. Tyndale chose a register of slightly heightened common English speech, with a simple Saxon syntax of subject-verb-object, avoiding grammatical dependencies, and a Saxon vocabulary. He translated for people with no Latin, just as the original New Testament had been written in a common Greek for people with no Latin. This New Testament gave to our language many common phrases, still in use, like 'Eat, drink, and be merry', 'Fight the good fight', 'The wages of sin is death', 'The powers that be'.

This book is a landmark in a third sense. It was the first of that majestic sequence of eleven great new translations

of the Bible into English which ended in 1611 with the publication of King James's 'Authorised Version'. That famous 'translation' was in fact almost entirely, in the New Testament, made from Tyndale's words, which would have been recognised as such by readers. The printing of English Bibles in the eighty-odd years after this 1526 New Testament was a significant industry. Reprintings in Antwerp of this New Testament indicate the demand: these 'piracies', including the original from Worms, amounted to 20,000 copies. Tyndale's Old Testament work, and his revised New Testament of 1534 were incorporated into a complete Bible in 1537, known as 'Thomas Matthews' Bible'. The poetical books of the Old Testament, which Tyndale did not live to translate, were supplied there from the 1535 translation of the whole Bible into English by Miles Coverdale, a magnificent achievement which had the disadvantage of not being translated from the original languages of Hebrew and Greek, as Tyndale's were. Fifteen hundred copies of 'Matthews's', licensed by the King less than a year after Tyndale's martyrdom, were quickly sold in Britain. Thomas Cromwell, King Henry VIII's Secretary, recognised the need, and initiated a revision by Coverdale which made the 'Great Bible' of 1539, of which a copy was placed in every parish church. Richard Taverner produced in the same year his own important revision. In 1560 there was printed in Geneva, the greatest centre in Europe for Protestant scholarship, and the home of the exiles from Queen Mary's reign, a complete new revision of the whole English Bible, with massive study-aids, maps, tables, concordances, prefaces, illustrations and on every page detailed explanatory annotation. This became the Bible of the British people. Certain bishops, who still maintained an older view, that the Bible should only be in Latin, combined under Archbishop Matthew Parker to

produce a heavily Latinate version to rival that from Geneva. This, known as the Bishops' Bible, was widely printed, but cannot be thought good, its expression of Hebrew being often particularly unfortunate. In 1576, the Geneva New Testament was revised with new marginal notes, to great effect, and wide popularity. Half a million copies of English Bibles were bought in Queen Elizabeth's reign, in a population of six million. Catholic English scholars abroad produced from Rheims the first Catholic English New Testament in 1582. The complete Catholic English Bible was published in Douay in 1609: though Tyndale was still regarded as a heretic, his phrases still silently appear throughout these volumes. From 1611, King James's Bible (never 'authorised') gradually took over from the popular Geneva version, which itself had been revised again in 1599 by the addition of important new annotations to the last book, Revelation. 'AV' triumphed for political and commercial reasons. It was some centuries before it became elevated to semi-divine status, which in parts of the world it still has. Its importance as a translation of the New Testament in particular is that so much of it directly transmits the work of Tyndale. Everything stemmed from this 1526 New Testament.

*Oxford*, January 2000

DAVID DANIELL

## Introduction

The printing in 1526 of William Tyndale's translation of the New Testament from Greek into English was arguably the most important single event in the history of the English Reformation. Its impact on arrival in England was immediate, and almost impossible to calculate in terms of spiritual revival and political upheaval. Every effort was made to suppress and destroy the perfidious work, but to no avail. The more it was suppressed, the more it was read. And the more it was read, the more people's eyes were opened, and the sooner was brought about the downfall in this land of the medieval Papacy, and the pretensions and tyranny of a hopelessly corrupt church.

Tyndale's New Testament was not printed in England. After arriving in London from Little Sodbury in Gloucestershire in the year 1523, Tyndale had endeavoured to obtain a licence from Cuthbert Tunstall, Bishop of London, to translate and print the Scriptures. But the following year he was coolly rebuffed, and went overseas to carry on the work.

Not that he had been entirely without friends in the city. The merchants of London, mainly in the cloth and tailoring industries, were firmly entrenched in the Lollard movement first set in motion by John Wycliffe 150 years earlier, a movement which now was in touch with the German Lutherans and which, in defiance of English Church law, was crying out for a new translation of the Scriptures. Such men as these were to provide the finance and shipping that were crucial to the success of the enterprise, and that is how, in 1525, Tyndale found himself in Cologne and in the printing house of Peter Quentell.

## THE COLOGNE FRAGMENT

Tyndale had clearly been working on his translation for some considerable time before his unsuccessful interview with Tunstall. Within months of his arrival in Cologne, his Prologue to the New Testament and translation of Matthew's gospel were being printed by Quentell. It was the first attempt to print the New Testament in English, and promised to be a magnificent quarto volume. But alas, no sooner had the work got under way than it was betrayed to the town's authorities by one Cochlaeus, alias Johannes Dobneck, for whom Quentell was also printing a book, and Tyndale had to flee up the Rhine to Worms, carrying the printed sheets and manuscripts with him.

The sheets printed in Cologne were not wasted. Such was the hunger for an English Bible that they were bound, probably at Worms, and smuggled into England, where they surfaced in the care and keeping of Robert Necton and others who found a ready market for them. The only surviving copy of what is now known as the 'Cologne Fragment' is in the British Library.<sup>1</sup> It contains only eight of the ten quires Cochlaeus tells us had been printed before work stopped ('... *ad literam Alphabeti K in ordine Quaternionum* ...'), Tyndale's Prologue, and Matthew as far as chapter 22, verse 12. The missing 16 pages would have taken the Fragment to the end of Matthew's gospel.<sup>2</sup>

We know that it was intended to print the entire New Testament at Cologne, for a list of all the New Testament

1. Grenville 12179.

2. See A. W. Pollard, *Records of the English Bible* (Oxford, 1911), p.102. A quire (or gathering) is the group of leaves formed after a printed sheet has been folded to the size of the book. A *quarto* is formed by folding the sheet twice, into 4 leaves (8 pages), an *octavo* by folding the sheet four times, into 8 leaves (16 pages). As a guide to the binder each gathering is lettered in sequence. Signatures normally run from A to Z, omitting J, U and W; K, the signature referred to by Cochlaeus, is the tenth signature.

books appears on folio 8r of the Fragment. Here we encounter a mystery, for we learn from a letter of Robert Ridley, erstwhile Bishop Tunstall's chaplain, that in spite of Cochlaeus, Matthew's gospel may not have been the only book of the New Testament to have been printed by the time Tyndale fled. The letter is dated 24 February 1527, and refers importantly to:

this common & vulgare translation of the new testament in to englishe, doon by M. William hichyns, other wais called M. W. tyndale & frear William roy, manifest lutheranes heretikes & apostates, as doth opynly apeir not only by their daily & continuall company & familiarite with Luther & his disciples, but mych mor by their comentares & annotations in *Mathew & Marcum in the first print . . .*<sup>3</sup> (Italics mine)

The 'commentaries and annotations' referred to by Ridley are the marginalia that appear in the Cologne Fragment, given for doctrinal and other expositions on the text, which marginalia are absent from the 1526 Worms edition, so we know exactly which edition he was talking about. However, the mystery surfaces again in the confession of a Lollard named John Tyball who was examined by Tunstall on charges of heresy. His examination is printed out of Tunstall's register by Strype, and it says:

Furthermore, he sayth, that abowght ii. yeres agon he companyed with Sir Richard Fox Curate of Bumstede, and shewid hym al his bookys that he had: that is to say, the New Testamente in Englishe, *the Gospel of Matthew and Mark in Englishe*: which he had of John Pykas of Colchester . . .<sup>4</sup> (Italics mine).

Matthew and Mark again, so it would appear that Mark's gospel was either included in or added to the Cologne printing at some stage, notwithstanding that it and the

3. *ibid.* p.122.

4. *ibid.* p.111. John Strype (1643-1737) was an English Church historian. His two major works are *Annals of the Reformation in England* and *Ecclesiastical Memorials*.

final chapters of Matthew are missing from the British Library's fragment. Mystifying indeed. But hope springs eternal that a more complete copy may yet be discovered, for that is precisely what happened recently, and so unexpectedly, in the case of the Worms edition, which came off the press of Peter Schoeffer the following year, 1526.

#### THE WORMS EDITION

Of the Worms edition, only three copies that we know of (all from the same print-run) have survived, two of them imperfect. The first is owned today by the British Library, who purchased the copy from the Baptist College at Bristol for £1,000,000 or so a few years ago. It lacks the title-page, but is otherwise complete. The second, lacking portions at both the beginning and the end (missing 70 leaves in all), is housed in the library of St Paul's Cathedral in London. But it is the third, discovered within only the last three years, which is of special interest. It was discovered at Stuttgart in Germany and has not only retained its 16th-century binding, but the title-page as well.<sup>5</sup> Thanks to that discovery, we are able to reproduce in this present edition the precise wording of the title-page and of the list of contents printed on its verso. These items are missing from the British Library and St Paul's copies. This present edition is thus, in every way, complete – the first complete printing, in fact, since 1526.

On his arrival at Worms, Tyndale fell in (doubtless through an arrangement via the London merchants) with the printer Peter Schoeffer. It was Schoeffer no doubt who, seeing the sheets that had come from Cologne, persuaded Tyndale to make the book into a smaller octavo

5. See Mervyn Jannetta, 'Good News from Stuttgart: a previously unrecorded copy of William Tyndale's New Testament translation', in *Reformation*, 2 (1997), pp. 1–5, and Eberhard Zwink, 'The Stuttgart copy of the 1526 New Testament in English' *Reformation*, 2 (1998) pp. 20–48.



volume, one that could be concealed within the copious folds of the sleeves that were then fashionable, and more importantly, one which could be more easily hidden in casks and bales of cloth for smuggling into England.

Though by no means the finest in his profession, Peter Schoeffer was no mean printer. Lacking pretentious artistry, the Worms New Testament has a rustic simplicity entirely in keeping with the spirit of the gospel, and this, added to the sheer excellence of its translation, ensured for it an immediate appeal back in England. Such an appeal, in fact, that many were happy to risk being burned at the stake for owning or reading a copy. Even listening to a copy being read was punishable by death in the flames and, thanks to John Foxe, we know the names of many who paid that price.

We also know from Foxe and other sources (bishops' registers and so on) the names of several colporteurs – necessarily men of great secrecy whose capture would mean certain death both for them and their customers – who sold both the Cologne and the Worms editions. Robert Necton of Norwich was one, William Garrard of Oxford another. Others, of course, were also involved whose names we shall never know simply because they were never caught.

The merchants who financed and shipped the New Testaments into England seem largely to have escaped prosecution, though this may have more to do with the fact that if they were arrested and burned, then their trade would cease and the king's treasury would suffer accordingly. Humphrey Monmouth was one such.<sup>6</sup> He had sheltered Tyndale when he was in London and had contributed, no doubt substantially, to the printing, binding and shipping of the perfidious work into England. He

6. John Foxe, *Actes & Monuments* (London, 1563), p.997.

was arrested by Thomas More and shut in the Tower of London for a while, but mercifully was never punished for his part, not because More thought him innocent, but because his absence from his trade meant less money for the king.

Thanks to its enemies, we also know how much Tyndale's New Testament cost to buy on its arrival in this country, and we shall look at this and its importance in a moment. We shall see that it was hardly an exorbitant sum considering the quality of the work and especially the dangers involved in supplying it, and that alone speaks volumes for the Christian integrity of those involved in its selling.<sup>7</sup> Any other commodity, sold under similarly dangerous conditions, would have fetched an inflated price, and it is worth going back a little and seeing what Bibles and Testaments had cost before Tyndale's printed New Testament.

In 1274, about a hundred years before Wycliffe's English Bible first appeared, a Latin Bible would cost about £30. In 1272 a labouring man earned 1½ *d.* per day, or about £2 a year if he worked every day of the year without a break. So he could have a Bible if he could work every day for 15 years and spend not a penny on living or feeding his family. Hence the Bible would always be unavailable to him. By the 1420s, however, and due no doubt to the great number of handwritten copies that were made, the Lollard English Bible cost much less. This from Foxe (1563) on a deposition against certain Lollards taken down in the 1420s:

... that Nicholas Belward, son of John Belward, dwelling in the parish of South Lopham, is one of the same sect and hath a New Testament which he bought at London for four marks and forty pence...<sup>8</sup>

7. Pollard, *op. cit.*, p.155.

8. Foxe, *op. cit.*, p.357.

A mark was worth two thirds of a £, or 13s. 4d., so Belward would have paid just £2 16s. 8d. for a complete New Testament. This would price a complete Lollard Bible, both Old and New Testaments with Prologue and Apocrypha, at somewhere between £7 and £10, not an impossible sum to achieve if a group of Lollards bought a copy between them. And we must remember that between the year 1274 when a Latin Bible would cost £30, and the 1420s when an English Bible cost just £10 or less, there had occurred the rampant inflation that had led to the Peasants' Revolt in 1381. So the distance between them is even greater than at first appears.

But greater still is the difference in price between a handwritten Lollard New Testament and that of Tyndale, which sold in the 1520s for much less. William Furboshore, for example, who sold Tyndale's Testaments at that time in the Suffolk town of Stowmarket, bought from Simon Fish (author of *Supplication of the Beggars*) five copies of the Worms edition for a mere 7 or 8 groats apiece (whether 7 or 8 depended on if the volume was bound or not). A groat was a fourpenny piece, which makes each Testament a mere 2s. 8d. bound (say £0.13) at the most to buy wholesale. Fish, of course, would have bought them for less from Harmond, the English tradesman who had smuggled them into the country past the watchful eye of Sir Thomas More. Conversely, Furboshore would have sold them on for about 10 or 12 groats, say 3s. 4d. or 4s. a piece, which is still much cheaper than ever the Lollard Testaments had been, making Tyndale's New Testament easily affordable for even a labouring man.

Robert Necton, who had already sold 15 or 16 copies of Tyndale's Testament (Worms) to a 'Vicar' Constantine, sold two more copies (doubtless unbound) to a Sir Richard Bayfell for 3s. 4d., or just 1s. 8d. (5 groats) each.

Interestingly, he seems also to have been selling the Cologne printing which he had bought from Simon Fish (who at one time had only the Cologne edition left to sell), selling to Master Forman, the parson of Honey Lane church in London, no less than 18 copies of this edition, though for how much is not stated.

But of added interest is his purchase from a certain 'Dutchman being now in the Fleet [prison]' (most likely Hans van Ruremond) of 300 New Testaments for a total of £11 5s., or just 9d. each. Even if he made as much as 100 per cent profit on the retail, which is unlikely, then these New Testaments would have been purchased cheaply enough at 1s. 6d. by their recipients. But as the price for these Testaments was never fixed, it would seem that folk were often charged simply what they could afford, and it was not at all uncommon for the sellers to give them away if the recipient was too poor to buy a copy. No wonder that the little volume spread into the population so quickly and easily / for all the public bonfires lit to destroy it!

But quality of workmanship and affordable price were by no means the deciding factors in its success, removing though they did many practical obstacles to that success. What actually made Tyndale's New Testament what it was, and what really gave it its power to change people and governments and laws, was its truly inspired use of the English language in conveying to the reader the very word of God. Space precludes a discussion that could do the subject any real justice. But suffice it to say that Tyndale's promise to a certain cleric who had had the temerity to disdain in an argument the translating of the Scriptures, came to pass in a way that Tyndale himself can hardly have imagined. The sheer force of that promise resounds in our ears even today: 'If God spare my life, ere many

years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost!’<sup>9</sup>

*Oxford*, January 2000

W. R. COOPER

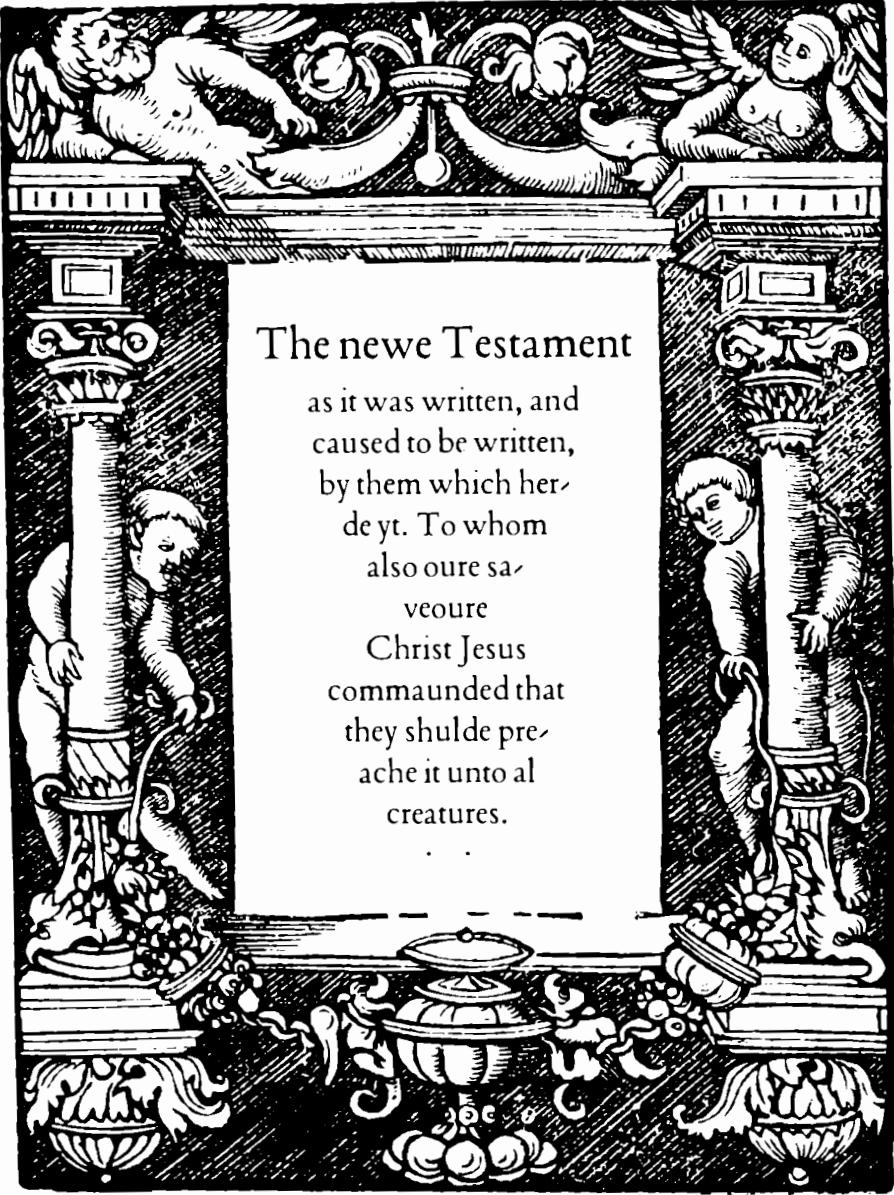
#### A NOTE ON THE TEXT

The text of Tyndale’s New Testament presented here derives from the very careful transcription made by Dr William Cooper from a facsimile of the British Library’s copy of the 1526 edition. The pagination of the original is retained in the outer margin. The transcriptions of the title-page and list of ‘Bokes Conteyned in the newe Testament’, missing from the British Library copy, are taken from the Stuttgart copy of Tyndale’s 1526 New Testament.

In the present edition, the 1526 text has been silently corrected for ‘errours comitted in the prentyng’, whether or not noted by Tyndale (see p.556). Words divided by his German compositors, such as ‘with in’ for ‘within’, have been re-united, but no attempt has been made to change spellings which, if they look odd today, were accepted by Tyndale and his contemporaries.

9. *ibid.*, p.514.





## The newe Testament

as it was written, and  
caused to be written,  
by them which her-  
de yt. To whom  
also oure sa-  
veoure

Christ Jesus  
commaunded that  
they shulde pre-  
ache it unto al  
creatures.

The Bokes Conteyned in  
the newe Testament.

- i. The Gospell of. S. Mathew.
- ij. The Gospell of. S. Marke.
- iiij. The Gospell of. S. Luke.
- iiij. The Gospell of. S. Jhon.
- v. The actes of the Apostles, written be saynct Luke.
- vj. The Pistle of. S. Paul to the Romainys.
- vij. The fyrst pistle of. S. Paul to the Corrinthians.
- viiij. The second pistle of. S. Paul to the Corrinthians.
- ix. The pistle of. S. Paul to the Galathians
- x. The pistle of. S. Paul to the Ephesians
- xj. The pistle of. S. Paul to the Philippians
- xij. The pistle of. S. Paul to the Collossians.
- xiiij. The fyrst pistle of. S. Paul to the Tessalonians.
- xiiij. The seconde pistle of. S. Paul to the Tessalonians.
- xv. The fyrst pistle of. S. Paul to Timothe.
- xvj. The second pistle of. S. Paul to Timothe
- xvij. The pistle of. S. Paul to Titus.
- xviiij. The pistle of. S. Paul to Philemon.
- xix. The fyrst pistle of. S. Peter.
- xx. The seconde pistle of. S. Peter.
- xxj. The fyrst pistle of. S. Jhon.
- xxij. The seconde pistle of. S. Jhon.
- xxiiij. The thyrd pistle of. S. Jhon.
- The pistle unto the Ebrues.
- The pistle of. S. James.
- The pistle of Jude.
- The revelacion of Jhon.



# The Gospell of. S. Mathew

II

## The First Chapter.

Tys is the boke off the generacion off Jhesus christ the sonne of David, the sonne also of Abraham.

Abraham begat Isaac :

Isaac begat Jacob :

Jacob begat Judas and hys brethren :

Judas begat phares and zaram off thamar :

Phares begat Esrom :

Esrom begat Aram :

Aram begat Aminadab :

Aminadab begat Naasson :

Naasson begat Salmon :

Salmon begat Boos of Rahab :

Boos begat Obed of Ruth :

Obed begat Jesse :

Jesse begat David the kynge :

David the kynge begat Solomon, of her that was the wyfe of Ury :

Solomon begat Roboam :

Roboam begat Abia :

Abia begat Asa :

Asa begat Josaphat :

Josaphat begat Joram :

Joram begat Osias :

Osias begat Joatham :

Joatham begat Athas :

Athas begat Ezechias :

Ezechias begat Manasses :

Manasses begat Amon :

Amon begat Josias :

IV

Josias begat Jechonias and hys brethren aboute the tyme of the captivete of Babilon.

After they wer ledd captive to Babilon,

Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbande off Mary, of whome was boren that Jhesus which is called Christ.

All the generacions from Abraham to David ar fowretene generacions. And from David unto the captivete of Babilon, are fowrtene generacions. And from the captivete of Babilon unto Christ, are also fowrtene generacions.

The byrthe off Christe was on thys wyse, When hys mother mary was maryed unto Joseph, before they cam to dwell togedder, she was founde with chylde by the holy goost. Then her husbande Joseph beinge a perfect man, and loth to defame her, was mynded to put her away secretly. Whill he thus thought, behold the angell of the lord apered unto him in slepe sainge:

2r Joseph the sonne of David, feare not to take unto the, Mary thy wyfe. For that which is conceived in her is of the holy goost. She shall brynge forthe a sonne, and thou shalt call his name Jesus. For he shall save his people from their synnes.

All thys was done to fulfill that which was spoken of the lorde be the prphet saynge: Beholde a mayde shall be with chylde, and shall brynge forthe a sonne, and they

shall call his name Emanuel, which is as moche to saye be interpretacion, as God with us. Joseph as sone as he awoke out of slepe, did as the angell off the lorde bade hym, and toke hys wyfe unto hym, and knewe her not tyll she had brought forth her fyrst sonne, and called hys name Jesus.

### The Second Chapter.

When Jesus was borne in Bethleem a toune of Jury, in the tyme of kynge Herode. Beholde, there cam wyse men from the est to Jerusalem saynge: where is he that is borne kynge of the Jues? we have sene his starre in the est, and are come to worship hym.

Herode the kynge, after he hadd herde thys, was troubled, and all Jenrusalem with hym, and he sent for all the chefe prestes and scribes off the people, and demaunded off them where Christ shulde be borne. They sayde unto hym: in Bethleheem a toune of Jury. For thus it is written be the prophet: And thou Bethleheem in the londe of Jury, shalt not be the leest as perteyninge to the 2v  
princes of iuda. For out of the shal come a captaine, whych shall govern my people israhel.

Then Herod prevely called the wyse men, and dyligently enquiryed of them, the tyme of the starre that appered. And sent them to bethleem saynge: when ye be come thyder searche dyligently for the childe. And when ye have founde hym bringe me worde, that y maye come and worshippe hym also. When they had herde the kynge, they departed, and lo the starre whych they sawe in the este went before them, untill it cam and stod over the place where the chylde was. When they sawe the starre, they were marveylously gladd, And entred into the house, and found the childe with Mary hys mother, and kneled doune and worshipped hym, and opened there treaseures, and offred unto hym gyftes, gold, franckynsence, and myr.

And after they were warned in ther slepe, that they shulde not go ageyne to Herod, they retourned into ther awne countre another way.

After that they were departed, lo the angell of the lorde apered to Joseph in his slepe saynge Aryse and take the childe and his mother, and flye into Egipte, and abyde there tyll y brynge the worde. For Herod wyll seke the chylde to destroye hym. Then he arose, and toke the chylde and his mother by night, and departed into Egipte, and was there unto the deeth of Herod, to fulfill that which was spoken of the lorde, by the prophet, which sayeth: out of Egipte have y called my sonne.

31 Then Herod perceavyng that he was mooched off the wyse men, was excedyng wroth, and sent forth and slue all the chyldren that were in bethleem, and in all the costes thereof, as many as were two yere olde and under, acor- dyng to the tyme which he had diligently searched oute of the wyse men.

Then was fulfilled that which was spoken be the prophet Jeremi, saynge: On the hilles was a voyce herde, mournynge, wepyng, and greate lamentacion. Rachel wepyng ffor her chyldren, and wolde nott be comforted because they were not.

When Herode was deed, Lo an angell off the lorde apered unto Joseph in egipte saynge: arise and take the chylde and his mother, and go in to the londe of Israhel. For they are deed which sought the chyldes deeth. Then he arose up, and toke the chylde and his mother, and cam into the londe of Israhel. But when he herde that Arche- laus did raygne in Jury, in the rouse off hys father Herode, he was afrayde to goo thether, notwithstondyng after he was warned in hys slepe, he tourned asyde into the parties off galile, and went and dwelt in a cite called Nazareth, to ffulfill that which was spoken be the prophetes: He shalbe called of Nazareth.

## The Thirde Chapter.

In those dayes Jhon the baptiser cam and preached in the wildernes off iury sayng: Repent, the kyngdome of heven is at honde. This is he of whom it is spoken be the prophet Esay, which sayeth: The voyce off a cryer in wyldernes, 3v  
prepare the lordes way, and make hys pathes strayght.

This Jhon had hys garment off camels heer, and a gerdell off a skynne aboute his loynes. Hys meate was locustes, and wyld hony. Then went oute to hym Jerusalem, and all Jury, and all the region rounde aboute Jordan, and were baptised of hym in Jordan, knoledging their synnes.

When he sawe many off the pharises and off the saduces come to hys baptim, he sayde unto them: O generation of vipers, who hath taught you to fle from the vengeaunce to come? brynge forth therefore the frutes belonginge to repentaunce. And se that ye ons thynke not to saye in yourselves, we have Abraham to oure father. For I saye unto you, that God is able off these stones, to rayse up chyl dren unto Abraham. Even now is the ax put unto the rote of the trees: soo that every tree which bringeth not fforthe goode frute, shalbe hewen doune, and cast into the fyre.

I Baptise you in water in token of repentaunce, but he that cometh after me, is myghtier then I: whose shues i am not worthy to beare. he shal baptise you with the holy gost, and with fyre, which hath also his fan in his hond, and will pource his floore, and gadre the wheet into his garner, and will burne the chaffe with everlastynge fyre. 4

Then came Jesus from Galile into Jordan, to Jhon, ffor to be baptised off hym. But Jhon fforbade hym, saynge: I ought to be baptysed off the: and comest thou too me? Jesus answered and sayde to hym: Lett hyt be so nowe. For thus hit becommeth us to fulfyll all rightewesnes. 4r

Then he suffred hym. And Jesus as sone as he was baptised, cam strayght out of the water: And lo heven was open unto hym: and he sawe the spirite of god descende lyke a dove, and lyght uppon hym. And lo there cam a voice from heven sayng: thys ys my deare sonne in whom is my delyte.

### The fourthe Chapter.

Then was Jesus ledd awaye of the spirite in to a desert, to be tempted of the devyll. And when he had fasted fourtye days and fourtye nyghtes, att the last he was an hungred. Then came untill hym the tempter, and sayde: yff thou bethe sonne of god, commande that these stones be made bred. He answered and sayde: yt is wrytten, man shall nott live only by breede, But by every worde that proceadeth out off the mouth off god.

Then the devyll tooke hym upp into the holy cite, and set hym on a pynacle of the temple, and sayd unto hym: yf thou be the sonne of god, cast thysylfe doune. For hit ys wrytten, he shall geve his angels charge over the, and with there handes they shall stey the upp, that thou dashe not thy fote agaynst a stone. Jesus sayde to hym, hit ys wrytten also: thou shalt not tempte thy lorde god.

4v The devyll toke hym up agayne and ledde hym into an excedynge hye mountayne, and shewed hym al the kyngdomes of the worlde, and the beauty of them, and sayde unto hym: all these will I geve the, iff thou wilt faull doune and worship me. Then sayde Jesus unto hym. Avoyd Satan. For it is wrytten, Thou shalt worshyp thy Lorde God, and hym only shalt thou serve.

Then the Dyvell left hym, and lo, the angels cam and ministred unto hym.

When Jesus had herde that Jhon was taken, he departed into Galile, and left Nazareth, and went and dwelte in Capernaum, which is a cite apon the see, in the coostes

off Zabulon and Neptalim, to ffulfill that whiche was spoken be Esay the prophet, saynge: Beholde the londe of Zabulon and Neptalim, the waye of the see beyonde Jordan, Galile off the Gentylys, the people whiche sat in dercknes, sawe greate lyght: And to them which sate in the region and shadowe off deeth, lyght is spronge.

From thatt tyme Jesus began to preache, and to say: repent, for the kingdom of heven is at honde.

As Jesus walked by the see off Galile, he sawe two brethren: Simon which was called Peter, and Andrew his brother, castynge a neet into the see (for they were fisshers) and he sayde unto them: folowe me, and I will make you fisshers of men. And they strayghtwaye lefte there nettes, and folowed hym.

And he went forthe from thence, and sawe other twoo brethren, James the sonne of Zebede, and Jhon his brother in the shippe, with Zebede their father, mendynge their nettes, and called them. And they without tarynge lefte the shyp and their father and folowed hym.

And Jesus went aboute all Galile, teachyng yn their 5r  
sinagoges, and preachynge the gospell of the kyngdome, and healyng all manner of sicknes, and all manner dys-eases amonge the people. And hys fframe spread abroode throughout all Siria. And they brought unto hym all sicke people, that were taken with divers diseases and gripinges, and them that were possessed with devils, and those which were lunatyke, and those that had the palsey, And he healed them. And there folowed hym a greate nombre off people, from Galile, and from the ten cites, and from Jerusalem, and from Jury, and from the regions 3  
that lye beyonde Jordan.

#### The .V. Chapter.

When he sawe the people, he went up into a mountayne, and when he was set, his disciples cam unto hym, and he

opened his mought, and taught them saynge: Blessed are the povre in sprete: for theirs is the kyngdome off heven. Blessed are they that morne: for they shalbe comforted. Blessed are the meke: for they shall inheret the erth. Blessed are they which hunger and thirst for rightewesnes: for they shalbe filled. Blessed are the mercifull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the maynteyners of peace: for they shalbe called the chyl dren of God. Blessed are they which suffre persecucion for rightewesnes sake: for theirs ys the kyngdome off heven. Blessed are ye when men shall revyle you,  
 sv and persecute you, and shall falsly say all manner of yvell saynges agaynst you ffor my sake. Reioyce and be glad, for greate is youre rewarde in heven. For so persecuted they the prophets which were before youre dayes.

Ye are the salt of the erthe. but and if the salt be once unsavery, what can be salted therwith? it is thenceforthe goode for nothyng, but to be cast oute at the dores, and that men treade it under fete. Ye are the light of the worlde. A cite that is set on an hill cannot be hid, nether do men lyght a candell and put it under a busshell, but on a candelstick, and it lighteth all them which are in the housse. Se that youre light so shyne before men, that they maye se youre good workes, and glorify youre father which is in heven.

Ye shall not thynke that I am come to disanull the lawe, or the prophets. no I am nott come to disanull them, but to fulfill them. For truely I saye unto you, till heven and erth perisse, one iott, or one tyle of the lawe shall not scape, tyll all be fulfilled.

Whosoever breaketh one of these lest commaundmentes, and shall teache men so, he shalbe called the leest in the kyngdome off heven. But whosoever shall observe and teache them, that persone shalbe called greate in the kyngdome off heven.

For I say unto you, except youre rightewesnes excede,



the rightewesnes off the scribes and pharises, ye cannot entre into the kyngdome off heven.

Ye have herde howe it was sayd unto them off the olde tyme. Thou shalt not kyll. Whosoever shall kyll, shalbe in daunger of iudgement. But I say unto you, whosoever is angre with hys brother, shalbe in daunger off iudgement. Whosoever shall saye unto hys brother racha, shalbe in daunger off a counsell. But whosoever shall saye unto his brother thou fole, shabe in daunger off hellfyre. Therfore when thou offerest thy gyfte att the altre, and there remembreth that thy brother hath enythyng agaynst the: leve there thyne offryng before the altre, and go thy waye first and reconcile thysilfe to thy brother, and then come and offre thy gyfte.

Agre with thine adversary at once, whyles thou arte in the vaye with hym, lest thine adversary delyvre the to the iudge, and the iudge delivre the to the minister, and then thou be cast into preson. I say unto the verely: thou shalt not come out thence till thou have payed the utmost farthinge.

Ye have herde howe yt was sayde to them off olde tyme, Thou shalt nott committ advourtrie. But I say unto you, that whosoever eyeth a wyfe, lustyng agfter her, hathe committed advourtrie with her alredy in his hert.

Wherefore yf thy right eye offende the, plucke hym out and caste him from the. Better hit is for the that one of thy membres perisshe then that thy whole body shuld be caste into hell. Also yf thy right honde offend the, cut hym off and caste hym from the. Better hyt ys that one off thy membres perisshe, then that all thy body shulde, be caste into hell.

Hit ys sayd, whosoever put away his wyfe, let hym geve her a testymonyall of her devorcement. But I say unto you: whosoever put away hys wyfe (except hyt be for fornication) causeth her to breake matrimony. And whosoever maryeth her that is divorsed, breketh wedlocke.

Agayne ye have herde howe it was sayd to them off olde tyme, thou shalt not forswere thysilfe, but shaltt performe thyne othe to God. But I say unto you swere not at all: nether by heven for hit ys goddes seate: nor yet by the erth, ffor it ys hys fotestole: Nether by Jerusalem, ffor hit ys the cite of the grete kyng: nether shalt thou sweare by thy heed, because thou canst not make one heer whyte, or blacke: But your communicacion shalbe, ye, ye: nay nay. For whatsoever is more then that, cometh off yvell.

Ye have herde howe it ys sayd, an eye for an eye: a tothe for a tothe. But I saye unto you, that ye withstond not wronge: But yf a man geve the a blowe on thy right cheke, tourne to him the othre. And yff eny man will sue the at the lawe, and take thy coote from the, Lett hym have thy cloocke also. And whosoever wyll compell the to goo a myle, goo wyth him twayne. Geve to him that axeth. and from him that wolde borowe tourne not awaye.

Ye have herde howe it is sayde: thou shalt love thyne neyghbour, and hate thine enemy. But y saye unto you, love youre enemies. Blesse them that coursse you. Do good to them that hate you, Praye ffor them which doo you wronge, and persecute you, that ye maye be the chyl dren of youre heavenly father: ffor he maketh his sunne to aryse, on  
 71 the yvell, and on the good, and sendeth his reyne on the iuste and on the uniuste. For yf ye shall love them, which love you: what rewarde shall ye have? Doo not the publicans even so? And if ye be frendly to youre brethren onli: what singuler thyng doo ye? Doo nott the publicans lyke wyse? Ye shall therfore be perfecte, even as youre heavenly father is perfecte.

#### The .vj. Chapter.

Take hede to youre almes. That ye geve it not in the syght of men. to the intent that ye wolde be sene off them. Or els ye gett no rewarde off youre father in heven. Whensoever

therfore thou gevest thine almes, thou shalt not make a trompet to be blowen before the, as the ypocrites do in the synagoges and in the stretes, ffor to be preysed off men, Verily I say unto you, they have there rewarde. But when thou doest thine almes, let not thy lyfte hond knowe, what thy righte hand doth, that thyne almes may be secret, and thy father which seith in secret shall rewarde the openly.

And when thou prayest, thou shalt nott be as the ypocrytes are. For they love to stond and praye in the synagogges, and in corners of the stretes, because they wolde be sene of men. Vereley I saye unto you, they have there rewarde. But when thou prayest, entre into thy chamber, and shutt thy dore to the, and praye to thy father which ys in secret: and thy father which seith in secret, shal rewarde the openly.

But when ye praye, bable not moche, as the gentyls do: for they thincke that they shalbe herde, ffor there moche bablynges sake. Be ye not lyke them therefore. For youre father knoweth wherof ye have neade, before ye axe off him. After thys maner therefore praye ye. 7v

O oure father, which arte in heven, halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled, as well in erth, as hit ys in heven. Geve us this daye oure dayly breade. And forgeve us oure treaspases, even as we forgeve them which treaspas us. Leede us not into temptacion. but delyvre us ffrom yvell, Amen. For and yff ye shall forgeve other men there treaspases, youre father in heven shal also forgeve you. but and ye wyll not forgeve men there trespases, no more shall youre father forgeve youre treaspases.

Moreovre when ye faste, be not sad as the ypocrytes are. For they disfigure there faces, that hit myght apere unto men that they faste. Vereley y say unto you, they have there rewarde. But thou, when thou fastest, annoynte thyne heed, and washe thy face, that it appere nott unto men

howe that thou fastest: but unto thy father which is in secrete. and thy father which seith in secret, shall rewarde the openly.

Gaddre not treasure together on erth, where rust and mothes corrupte, and where theves breake through and steale. But gaddre ye treasure togedder in heven, where nether rust, nor mothes corupe. and wher theves nether breake up, nor yet steale. For whearesoeuer youre treasure ys, there are youre hertes also.

8r The light off thy body is thyne eye. Wherefore if thyne eye be single, all thy body ys full of light But and if thyne eye be wycked, then is all thy body full of dercknes. Wherefore yf the light that is in the be dercknes: howe greate ys that dercknes?

No man can serve two masters. For other he shall hate the one, and love the other: or els he shall lene the one, and despise the other. Ye can nott serve God and mammon. Therefore I saye unto you, be not carefull for youre lyfe, what ye shall eate, or what ye shall dryncke, nor yet for youre boddy, what rayment ye shall weare. Ys not the lyfe more worth then meate? and the boddy more off value then rayment? Beholde the foules of the aier: for they sowe not, neder reepe, nor yet cary into the barnes, and yett youre heavenly father fedeth then. Are ye not better then they?

Whiche off you (though he toke tought therefore) coude put one cubit unto his stature? And why care ye then for rayment? Beholde the lyles off the felde, howe they growe, They labour not nether spyne, And yet for all that I saie unto you that even Solomon in all his royalte, was nott arayed lyke unto one of these. Wherefore yf God so clothe the grasse, which ys todaye in the felde and tomorowe shalbe cast into the founace: shall he not moche more do the same unto you, o ye off lytle fayth?

Therefore take no thought saynge: what shall we eate, or what shall we dryncke, or wherewith shall we be clothed

(Aftre al these thynges seke the gentyls) For youre heavenly father knoweth that ye have neade off all these thynges. But rather seke ye fyrst the kyngdom off heven, and the rightewesnes therof, and all these thynges shal be ministred unto you. 8v

Care not therfore for the daye foloyng. For the daye foloyng shall care ffor ytsylfe. Eche dayes trouble ys sufficient for the samesilfe day.

*The Vij. Chapter.*

Iudge not lest ye be iudged. For as ye iudge so shall ye be iudged. And with what mesur ye mete, with the same shall it be mesurd to you agayne. Why seist thou a moote in thy brothers eye, and percevest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute a moote oute off thyne eye, and behold a beame is in thyne awne eye. Ypocryte, first cast oute the beame oute of thyne awne eye, and then shalte thou se clearly to plucke oute the moote oute off thy brothers eye.

Geve not that which is holy to dogges, nether cast ye youre pearles before swyne, lest they treade them under their fete, and the other tourne agayne and all to rent you.

Axe and it shalbe geven you. Seke and ye shall fynd, Knocke and it shalbe opened unto you. For whosoever axeth receaveth, and he that seketh fyndeth, and to hym that knocketh, it shalbe opened. ys there eny man among you which wolde proffer his sonne a stone if he axed him breed? or if he axed fysshe, wolde he proffer hym a serpent? Yff ye then whiche are evyll, cann geve to youre chyl dren good gyf tes: howe moche moore shall youre father which ys in heven, geve good thynges to them that axe off hym?

Therefore whatsoever ye wolde that men shulde do to you, even so do ye to them. This ys the lawe and the prophettes. 9r

Enter in at the strayte gate: ffor wyde is the the gate, and broade ys the waye thatt leadeth to destruccion: and many there be which goo yn thereatt. For strayte is the gate, and narowe is the waye which leadeth unto lyfe: and feawe there be that fynde it.

Beware off falce prophettes, whiche come to you in shepes clothynge, but inwardly they are ravenynge wolves. Ye shall knowe them by their frutes. Do men gaddre grapes off thornes? or figges of bryres? Even soo evry good tree, bryngethe forthe good frute. Butt a corrupte tree, bryngethe forthe evyll frute. A good tree cannott brynge forthe bad frute: nor yett a bad tree can bryuge forthe good frute. Every tree that bryngethe not forthe good frute, shalbe hewen doune, and cast into the fyre. Wherefore by there frutes ye shall knowe them. Not all they thatt say unto me, Master, Master, shall enter into the kyngdome off heven: but he that fulfilleth my fathers will which ys in heven. Many will saye to me yn that daye, Master, Master, have we nott in thy name prophesied? And in thy name have we not cast oute devyls? And in thy name have we nott done many miracles. And then will I knowlege unto them, that I never knewe them. Departe from me, ye workers of iniquite.

Whosoever heareth off me these saynges, and doethe the same, I wyll lyken hyme unto a wyse man which byltt his housse on a rocke: and aboundance off rayne  
 9v descended, and the fluddes cam, and the wynddes blewe, and bett uppon that same housse, and it was not overthrowen because it was grounded on the rocke. And whosoever heareth of me these sainges, and doth not the same, shalbe lykened unto a folysh man, which bilt his housse apon the sonde, and abundaunce of rayne descended, and the fluddes cam, and the wynddes blewe, and beet uppon that housse, and it was overthrowen, and great was the fall off it.

And it cam to passe, that when Jesus had ended these

saynges, the people were astonnied at his doctryne. For he taught them as one havynge power, and not as the scribes.

The .viii. Chapter.

When Jesus was come downe from the mountayne, moch people folowed him. And lo, there cam a lepre, and worshaped him saynge: Master, if thou wylt, thou canst make me clene. He putt forthe his hond and touched him saynge: I wyll, be clene, and immediatly his leprosy was clensed. And Jesus said unto him. Se thou tell no man, but go and shewe thysilf to the preste and offer the gyfte, that Moses commaunded to be offred, in witnes to them.

When Jesus was entred into Capernaum, there cam unto him a certayne Centurion, besechyng him and saynge: Master my servaunt lyeth sicke att home off the palsye, and is grevously payned. And Jesus sayd unto hym: I wyll come and cure him. The Centurion answered and saide: Syr I am not worthy that thou shuldest com under the rofe of my housse, but speake the worde only and my servaunt shalbe healed. For y also myselfe am a man undre power, and have sowdeeres undre me, and y saye to one, go, and he goeth: and to anothere, come, and he cometh: and to my servaunt, do this, and he doeth it. When Jesus herde these saynges: he marveyled, and said to them that folowed him: Verely y say unto you, I have not founde so great fayth: no, not in Israell. I say therfore unto you, that many shall come from the eest and weest, and shall rest with Abraham, Ysaac and Jacob, in the kyngdom of heven: and the children of the kingdom shalbe cast out into the utmoost dercknes, there shalbe wepinge and gnasshing of tethe. Then Jesus said unto the Centurion, go thy waye, and as thou hast beleued so be it unto the. And his servaunt was healed that same houre. And Jesus went into Peters housse, and sawe his wyves mother lyinge sicke of a fevre, and he touched her hande,

and the fevre leeft her: and she arose, and ministred unto them.

When the even was come they brought unto him many that were possessed with devylles, And he cast out the spirites with a worde, and healed all that were sicke, to fulfill that whiche was spoken by Esay the prophet sainge: He toke on him oure infirmytes, and bare oure sicknesses.

When Jesus sawe moche people about him, he commaunded to go over the water. And there cam a scribe and said unto him: master, I woll folowe the whythersumever thou goest. And Jesus said unto him: the foxes have holes, and the bryddes of the aier have nestes, but the sonne of the man hath not whereon to leye his heede: Anothre  
 10v that was one of hys disciples seyde unto him: master suffre me fyrst, to go and burye my father. But Jesus said unto him: folowe me, and let the deed burie their deed.

And he entred into a shyppe, and his disciples folowed him, And lo there arose a greate storme in the see, inso- moche, that the shippe was hyd with waves, and he was aslepe. And his disciples cam unto him, and awocke hym, sayinge: master, save us, we perishe. And he said unto them: why are ye fearfull, o ye endewed with lytell faithe? Then he arose, and rebuked the wyndes and the see, and there folowed a greate calme. And men marveyled and said: what man is this, that bothe wyndes and see obey hym?

And when he was come to the other syde, into the countre off the gergesens, there met him two possessed of devylles, which cam out off the graves, and were out off measure fearce, so that no man myght go by that waye. And lo they cryed out saynge: O Jesu the sonne off God, what have we to do with the? art thou come hyther to torment us before the tyme be come? There was a good waye off from them a greate heerd of swyne fedinge. Then the devyles besought him saynge: if thou cast us out, suffre



us to go oure waye into the heerd of swyne. And he said unto them: go youre wayes. Then went they out, and departed into the heerd of swyne. And lo, all the heerd of swyne was caryed with violence hedlinge into the see, and perissshed in the water. Then the heerdmen, fleed and went there ways into the cite, and tolde everythinge, and what had fortunèd unto then that were possessed of the devyls. I II  
 And lo, all the cite cam out, and met Jesus. And when they sawe him they besought him, to departe out off there costtes.

## The ix. Chapter.

And he entred into the shippe: and passed over and cam into his awne cite. And lo, they brought unto him a man sicke off the palsey, lyinge in his bed. And when Jesus sawe there faith, he said to the secke off the palsey: sonne be off good chere, thy sinnes are foryeven the. And lo, certeyne of the scribes said in themselves, he blasphemeth. And when Jesus sawe there thoughtes, he said: wherfore thinke ye evyll in youre herttes? Whether ys esyer to saye, thi synnes ar foryeven the, or to saye: aryse and walke? That ye maye knowe, that the sonne of man hathe power to foryeve synnes in erth, then sayd he unto the sicke of the palsey: aryse, take uppe thi beed, and go home to thyne housse. And he arose and departed to his housse. The people that sawe it, marveyllled and glorified God, which had geven suche power to men.

And as Jesus passed forth from thence, he sawe a man sytt at the receyte off custume named Matheu, and said to him: folowe me. And he arose and folowed him. And hit cam to passe, thatt Jesus satt at meate in his housse. And lo, many publicans and synners, cam and satt downe also with Jesus, and his disciples.

When the pharyses had perceaved that, they sayd unto hys disciples: Why eateth youre master with publicans I I V

and synners? When Jesus herde that, he sayde unto them: The whole neade not the visicion, but they thatt are sick Goo and learne, what that meaneth: I have pleasure in mercy, and not in offerynge. For I am not come to call the rightewes, but the sinners to repentaunce.

Then cam the disciples of Jhon to hym saynge, why do we and the farises fast ofte: but thy disciples fast not? And Jesus sayde unto them: Can the weddyng chylde morne as longe as the bridegrom is with them? The tyme will come when the brydgrome shalbe tacken away from them, and then shall they faste. Noo man peceth an olde garment with a pece off newe cloothe. For then tacketh he away the pece agayne from the garment, and the rent y made worsse. Nether do men put newe wyne into olde vessels, for then the vessels breake, and the wyne runnet oute and the uessels perysshe. But they powre newe wyne into newe vessels, and so are both saved togedder.

Whyls he thus spake unto them, Lo there cam a certayne ruler, and worshipped hym saynge: my doghter is deed all redy, but com and lay thy honde on her, and she shall live. And Jesus arose and folowed hym with his disciples. And beholde, a woman which was diseased with an issue of bloud xij yeres cam behynde hym and toched the hem off hys vesture. For she said in hersilfe: yf I maye toche but even his vesture only, I shalbe safe. Jesus touned hym about, and behelde her saynge: Doughter be off goode comforte, thy fayth hath made the safe. And she was made whole even that same houre.

And when Jesus cam into the ruelers housse and sawe the minstrels, and the people wondrynge, he sayde unto them: Get you hence, for the mayde is not deed, but slepeth. And they leughe hym to scorne. As sone as the people wer put forthe a dores, he went in and toke her by the hond, and the mayde arose. And this was noyseed throughout all the londe.

And as Jesus departed thence, two blynde men followed hym crying and sayng: O thou sonne of David, have mercy on us. And when he was come into the housse, the blynd cam to hym And Jesus sayde unto them: Beleve ye that I am able to do thys? They sayde unto hyme: ye master. Then touched he their eyes, sayng: acor-dyng to youre faythe, be it unto you. And their eyes wer opened. And he chaarged them sayng: Se that no man knowe of it. But they as sone as they were departed, spread abroad hys name throughoute all the londe.

As they went out, beholde, they brought to hym a domm man possessed of a devyll. And as sone as the devyll was cast oute, the domme spake. And the people merved, saynge: it never soo appered in Israhel. Butt the pharises sayde: he casteth oute devyls, by the power of the chefe devyll.

And Jesus went about all the cites and tounes, teachyng in their sinagogges and preaching the gospell off the kyngdome. And healinge all maner sicknes and de-sease amonge the people. But when he sawe the people, he hadd pite on them, because they were pined awaye, and scattered abroad even as shepe, havynge no shepheard. 12v

Then sayde he to hys disciples: the hervest is greate, but the laborers ar feawe. Wherefore praye the harvest lorde, to sende forthe labourers into hys harvest.

#### The x. Chapter.

And he called his xij disciples unto him, and gave them power over all unclene sprites, to cast them oute; and to heale all maner of sicknesses, and all maner off deseases. 2

The names of the xij apostles are these. The fyrst, Simon which ys called Peter: and Andrew his brother. James the sonne off Zebede, and Jhon his brother. Philip and Bartlemew. Thomas and Mathew the publican. James the sonne off Alphe and Lebbeus, otherwyse called

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Taddeus. Simon off cane, and Judas Iscarioth, which also betrayed hym.

These xij sent Jesus, and commaunded them saynge: Goo nott into the wayes thatt leade to the gentyls, and into the cites off the samaritans enter ye nott: But go rather to the lost shepe off the housse of israhel. go and preach sayng: that the kyngdome off heven ys at hande. Heale the sicke, clense the lepers, rayse the deed, caste oute the devils. Frely ye have receved, frely geve agayne. Posses nott golde, nor silver, nor brasse, yn youre gerdels, nor yet scrip to-  
 131 wardes your iorney Nether two cotes, nether shues, nor yet a rod. For the workman is worthy to have his meate. Into whatsoever cite or toune ye shall com, enquire who ys worthy yn it, and there abyde till ye goo thence.

And when ye come into an housse, grete the same. And yff the housse be worthy, youre peace shall come apou the same. But yf it be not worthy, youre peace shall retourne to you agayne. And whosoever shall nott receave you, nor will heare youre preachynge, when ye departe oute off that housse, or that cite, shake of the duste of youre fete. Truely I say unto you: it shalbe easier for the londe off Zodoma, and Gomora, in the daye off iudgement, then for that cite.

Lo I sende you forthe as shepe amonge wolves. Be ye therfore wyse as serpentes, and innocent as doves. Beware off men, ffor they shall deliver you up to the counseils, and shall scourge you in there sinagogges. And ye shall be brought to the heed ruelers and kynges for my sake, in witnes to them and to the gentyls.

But when they put you up, take no thought howe or what ye shall speake, for yt shall be geven you, even in that same hour, what ye shall saye. For it is not ye that speke, but the sprete of your father which speaketh in you. The brother shall betraye the brother to deeth, and the father the sonne. And the chyl dren shall aryse agynste their fathers,

and mothers: and shall put them to deethe, and ye shall be hated off all men, ffor my name. But whosoever shall continew unto the ende, shalbe saved.

13v

When they persecute you in wone cite, flye in to another. I tell you for a treuth, ye shal nott fynyshe all the cites of israhel, tyll the sonne of man be come. The disciplys nott above hys master: Nor yet the servaunt above his lorde. It is ynough for the discipule to be as hys master ys, and that the servaunt be as his lorde ys. Yf they have called the lorde off the housse beelzebub: howe moche more shall they call them of his housholde so? feare them nott therefore.

There is nothinge so close, that shall not be opened, and nothinge so hyd that shall not be knowen.

What I tell you in dercknes, that speake ye in lyght. And what ye heare in the eare that preache ye on the housse toppes.

And feare ye nott them which kyll the body, and be nott able to kyll the soule. But rather feare him, which is able to destroye bothe soule and body in hell. Are nott two sparowes solde for a farthinge? And none of them dothe lyght on the grounde, without youre father. And nowe are all the heeres of youre heedes numbred. Feare ye not therfoie, ye are off more value, then many sparrowes.

Whosoever therfore knowlegeth me before men, him will I knowledge before my father in heven. But whosoever shall denye me before men, him will I also denye before my father which ys in heven.

Thynke not, that y am come to sende peace in to the erth. I cam nott to send peace, but a swearde. For y am come to sett a man att varyaunce ageynst hys father, and the doughter ageynst her mother, and the doughterelawe against her motherelawe: And a mannes fooes shalbe, they of his owne housholde.

14r

He that lovith hys father, or mother more then me, is

not worthy of me. And he that loveth his sonne, or doughter more then me, is not mete for me. And he that taketh nott his crosse and foloweth me, ys nott mete for me. He that fyndeth his lyfe, shall lose it: and he that losith hys lyfe for my sake, shall fynde it.

He that receavith you, receavith me: and he that receavith me, receavith him that sent me. He that receavith a prophet in the name of a prophet, shall receive a prophetes rewarde. And he that receavith a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And whosoever shall geve unto won of these lytle wonnes to drinke, a cuppe of colde water only, in the name of a disciple: I tel you of a trueth, he shall not lose his rewarde.

### The .xj. Chapter.

And it cam to passe when Jesus had ended his preceptes unto his disciples, he departed thence, to preache and teache in there cites.

When Jhon beinge in preson herde the workes of christ, he sent two of his disciples and sayde unto him. Arte thou he that shall come: or shall we loke for another. Jesus answered and sayde unto them. Go and shewe Jhon what ye have herde and sene. The blind se, the halt goo, the lyppers ar clesned: The deaf heare, the ded are reysed up ageine, and the gospell is preached to the povre. And happy is he thatt is noott hurte by me.

Even as they departed, Jesus began to speake unto the people of Jhon. What went ye for to se in the wyldernes? went ye out to se a rede waveringe with the wynde? oder what went ye out for to se? went ye to se a man clothed in soofte rayment? Beholde, they that weare soofte clothing are in kynges howses. Butt what went ye oute for to se? went ye outt to se a prophet? Ye I saye unto you, and more then a prophet. For this is he off whom it is wrytten. Be-



holde, I sende my messenger before thy face, which shall prepare thy waye before the.

Verely y saye unto you, amonge the chyldren off women arose there not a gretter then Jhon baptist. Notwithstandinge he that ys lesse in the kyngdom off heven, ys gretter then he. From the tyme off Jhon baptist hytherto, the kyngdom of heven suffreth violence, and they that make vyolence pull it unto them. For all the prophetes, & the lawe prophesyed unto to tyme of Jhon. Also yf ye wyll receave it, thys ys Helyas, which shuld come. He that hath eares to heare, let him here.

But wheareunto shall y lyken this generacion? it ys lyke unto chyldren, which syt in the markett, and call unto there felowes, and saye: we have pyped unto you, and ye have not daunsed We have morned unto you, and ye have not sorowd. For Jhon cam nether eatynge nor drinkinge, and they saye he hath the devyll. The sonne of man cam eatynge and drinkinge, and they saye, beholde a glutton, and a drynker of wyne, and a frend unto publicans, and synners. And wysdome ys iustified off her chyldren.

14v

Then began he to upbraid the cites, in which most of his miracles were done, because they did not repent. Wo be to the Chorasin. Wo be to the Betzaida: for if the miracles which wer shewd in you had bene done in tyre and sidon they had repented longe agoo in sackcloth and asshes. Neverthelesse y say to you: it shall be esier for Tyre & Sidon at the day of iudgment, then for you. And thou Capernaum which art lift up unto heven, shalt be thrust doune to hell. ffor if the miracles which have bene done in the, had bene shewed in Zodom: they had remayned to this daye. Neverthelesse I say unto you: it shall be easiar for Zodom in the day of iudgement, then for the. Then Jesus answered and sayd I prayse the o father lorde of heven and erth, because thou hast hid these thynges from the wyse and prudent. and hast opened them unto babes,

even so father for so it pleased the. All thynges are geuen unto me of my father. And no man knoweth the sonne, but the father. nether knoweth eny man the father, save the sonne, and he to whome the sonne will open hym.

Come unto me all ye that labour, and ar laden, & y will ese you. Take my yoke on you & lerne of me for y am meke and loly in herte: and ye shall fynd ese unto youre soules. For my yoke is easy, and my burden is light.

### The xij. Chapter.

15v In that tyme went Jesus on the sabot day thorow the corn and his disciples wer anhongred, and began to plucke the eares off coorne, and to eate. When the pharises had sene that, they sayde unto him: Behold thy disciples do that which is not lawfull to do apon the saboth day. He sayde unto them: Have ye nott reed whatt David did, when he was anhoungred, and they alsoo which were with hym? Howe he entred into the housse of God, and ate the hallowed loves, whiche wer not lawfull ffor hym to eate, nether ffor them which were with hym: but only for the prestes. Or have ye not reed in the lawe, howe thar the prestes in the temple breake the saboth daye and yet are blamelesse? But I saye unto you: thar here is one greater then the temple. Wherfore if ye had wist what this saynge meneth: I requyre mercy, and not sacrifice. ye wold never have condemned innocents. For the sonne off man is lord even off the saboth daye.

And he departed thence, and went into their Sina-  
gogge, and beholde there was a man, whiche had his hande dried up. And they axed hym saynge: Ys yt lawfull to heale apon the saboth daye? because they myght acuse him. And he sayde unto them: whyche ys he amonge you, iff he had a shepe fallen into a pitt on the saboth daye, that wolde not take hym and lyft hym out? And howe moche ys a man better then a shepe? Wherfore

it ys lefull to do a good dede on the saboth daye. Then sayde he to the man: stretch forth thy hand, and he stretched it forthe, and yt was agayne made even as whole as the other.

Then the faryses went forthe, and toke counsell agaynst hym, howe they myght destroye hym. When Jesus knewe that, he departed thence, and moche people folowed him, and he healed them all. and charged them, that they shulde not make him knowen, to fulfill that which was spoken by Esay the prophet, which sayeth: Beholde my sonne, whom I have chosen, my derlinge, in whom my soule hath had delite. I wyll put my sprete on him, and he shall shewe iudgement to the gentyls. He shall not stryve, he shall not crye, nether shall eny man heare hys voyce in the streetes, a brosed rede, shall he not breacke, and flaxe that begynneth to burne he shall not quenche, tyll he sende forth iudgement unto victory, and in hys name shall the gentyls truste. 16r

Then was brought to hym, won possessed with a devyll whych was both blynde and dome. and he healed him, insomoch that he which was blynd and do[me?], both spake and sawe. And all the people were amased, and sayde: Ys not this the sonne of david? When the pharises herde that, they sayde: he dryveth the devyls no nother wise oute but by the helppe off belsebub the chefe of the devylles.

But Jesus knewe there thoughtes, and sayde to ~~them~~. Every kyngdom devided with in itsylfe shalbe desolate. Nether shall eny cite or housholde devyded ayenst itsylfe, contynue. So if satan cast out satan, then ys he devyded ayenst himsylfe. Howe shall then hys kyngdom endure? Also if y by the helppe of belzebub cast out devyls: by whose helppe do youre children cast them out? therfore thei shalbe youre iudges: But if I cast out the devyls by the sprete of god: then ys the kyngdom of god come on you?

16v Other howe can a man enter into a mighty mannes  
 housse, and violently take awaye his godes: excepte he  
 fyrst bynde the stronge man, and then spoyle hys housse?  
 He thatt ys not with me ys agaynst me. And he that gad-  
 dereth not with me scattereth abroad. Wherefore I say unto  
 you all maner off synne and blasphemy shalbe forgiven  
 unto men, but the blasphemy against the holy goost, shall  
 not be forgiven unto men. And whosoever speaketh a  
 worde agaynst the sonne off man, it shalbe forgiven him.  
 but whosoever speaketh agaynst the holy goost, yt shall  
 not be fforgiven hym: no, nether in this worlde, nether in  
 the worlde to come.

Other make the tree good, and his frute good also: or  
 els make the tree evyll, and his frute evyll also. For the tree  
 ys knowen by hys frute. O generacion of vipers, howe can  
 ye saye well, when ye youreselves are evyll? For of the  
 aboundance of the hert, the mouthe speaketh. A good  
 man oute of the good treasure of hys hert, bryngeth forth  
 good thynges. And an evyll man out off his evyll treasure,  
 bryngeth forth evyll thinges. But I say unto you, that of  
 every ydell worde, that men shall have spoken: they shall  
 geve a countes at the daye off iudgement. For by thy  
 wordes thou shalt be iustified: and by thy wordes thou  
 shalt be condemned.

Then answered certayne off the scribes and off the  
 pharises saynge: Master, we wolde fayne se a sygne of the.  
 He answered them saynge: the evyll and advoutrous gen-  
 eracion seketh a signe, but there shall no signe be geven to  
 17r them, but the signe of the prophete ionas. For as ionas was  
 thre days and thre nyghtes in the whales belly: soo shall  
 the sonne of man be thre days and thre nyghtes in the hert  
 of the erth. The men of ninivite shall rise at the day of  
 iudgement with this nacion, and condemne them. For  
 they repented at the preachynge of Jonas. and beholde, a  
 greater then Jonos ys here. The quene of the south shall

ryse at the day of iudgement with this generacion and shall condemne them: For she cam from the utmost parties of the worlde, to heare the wisdome of Solomon, and behold heare is a greater then Solomon.

When the unclene sprete is gone out of a man, he walketh throughout dry places, seking reest and fyedeth none. Then he sayeth: I will retourne ageyne into my housse, from whence I cam oute. And when he is come, he fyndeth the housse empty and swepte, and garnished. Then he goeth his waye, and taketh seven spretes worssse then hymselfe, and so entre they in and dwell there. And the ende of that man is worssse then the beginnyng. Even so shall it be to this frowarde nacion.

Whill he yet talked to the people: beholde hys moder and his brethren stode without the dores, desyring to speake with him. Then won sayd unto hym: behold thy moder and thy brethren stond without, desiringe to speke with the.

He answered and sayd to him that tolde him: Who is my mother? or who are my brethren? And he stretched forth his hond over his disciples and sayd: behold my mother and my brethren. For whosoever fulfilleth my fathers will whiche is in heven, he is my brother, my suster, and my mother.

*The .xiiij. Chapter.*

17v

The same daye went Jesus out off the housse, and sat by the seesyde, and moch people resorted unto him, so gretly that he went and sat in a shyppe, and all the people stode on the shoore. And he spake many thynges to them in similitudes, sayinge: Beholde, the sower wentt forth to sowe, And as he sowed, some fell by the wayes syde, and the fowles cam, and devoured it uppe. Some fell upon stony grounde where it had not moche erth, and anon it spronge uppe, because it had no depth off erth: and when

the sun was uppe, hitt cauth heet, and for lake off rotynge wyddred awaye. Some fell amonge thornes, and the thornes arose and chooked it. Parte fell in goode grunde, and broght forth good frute: some an hundred fold, some fifty fold, some thyrty folde. Whosoever hath eares to heare, let him heare.

And hys disciples cam, and sayde to him: Why speakest thou to them in parables? he answered and sayde unto them: Hit is geven unto you to knowe the secrettes off the kyngdom of heven, but to them it is not geven. For whosom ever hath to him shall hit be geven: and he shall have aboundance. But whosoever hath not: from him shalbe takyn a waye even that same that he hath. Therfore speake y to them in similitudes. For though they se, they se not: and hearinge they heare not: nether understonde. And in them ys fulfilled the prophesy of Esay, which prophesi sayth: with youre eares ye shall heare and shall not understonde, and with youre eyes ye shall se, and shall not perceave. For this peoples hert ys waxed grosse. And their  
 18r eares were dull of herynge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and shuld understonde with their hertes, and shulde tourne, that y myght heale them.

But blessed are youre eyes, for they se, and youre eares, for they heare. Verely y say unto you, that many prophetes and perfaicte men have desired to se tho thinges which ye se, and have not sene them: and to heare tho thinges which ye heare, and have not herde them. Heare ye therfore the similitude off the sower. When a man heareth the worde of the kingdom, and understondeth it not, there cometh the evyll man, and catcheth awaye that which was sowne in hys hert. And thys is he which was sowne by the waye syde. But he that was sowne in the stony grunde ys he, which heareth the worde of God, and anon with ioye receaveth itt, yet hath he no rottes in himselfe, And there-

fore he dureth but a season: for as sone as tribulation or persecucion aryseth because of the worde, by and by he falleth. He that was sowne amonge thornes, ys he that heareth the worde off God, But the care off this worlde, And the dissaytfulnes off ryches choke the worde, And so ys he made unfrutfull. He which is sowne in the good grounde, ys he that heareth the worde and understondeth it, which also bereth frute, and bringeth forth, some an hundred folde, some fyfty folde, and some thyrty folde.

Another similitude put he forth, unto them saynge: The kyngdm off heven ys lyke unto a man which sowed good seede in his felde. Butt whyll men shlept, ther cam his foo, and sowed tares amonge the wheate, and went his waye: When the blade was spronge up, and had brought forth frute, then appered the tares also. The servauntes cam to the householder, and sayde unto him: Syr sowedest not thou good seed in thy closse, from whence then hath it tares? He sayde to them, the envious man hath done this. Then the servauntes sayde unto hym: wylt thou then that we go and gader it? and he sayde, nay, lest whyll ye go aboute to wede out the tares, ye plucke uppe also with them the wheate by the rottes: let bothe growe together tyll harvest come, and in time of harvest, I wyll saye unto my repers, gadther ye fyrst the tares, and bynd them in sheves to be brent: but gadther the wheate into my barne. 18v

Another parable he putt forthe unto them saynge. The kyngedome of heven ys lyke unto a grayne of mustard seede, whych a man taketh and soweth in his felde, whych ys the leest of all seedes. But when it is growne, it is the greatest amonge yerbes, and is a tree: so that the bryddes of the aier come, and bylde in the braunches of it.

Anothere similitude sayde he to them. The kyngdome of heven ys lyke unto leven which a woman toke and hyd in iij peckes off meele, tyll all was leveded.

All these thynges spake Jesus unto the people by simili-

tudes, and withoute similitudes spake he nothinge to them, to fulfyll that which was spoken by the prophet sayinge: I wyll open my mouth in similitudes, and wyll speake forth thinges whych have bene kepte secrete from  
 19r the begynnynge off the worlde.

Then sent Jesus the people awaye, and cam to housse, and hys disciples cam unto him, saynge: declare unto us the similitude of the tares off the felde: Then answered he and sayde to them. He that soweth the good seed, ys the sonne of man, the felde ys the worlde. The children off the kyngdom are the good seed. The evyll mans children are the tares. But the enemy which soweth them, is the devill. The harvest is the end of the world and the repers be the angels. For even as the tares are gaddred, and brent in the fyre: so shall it be in the ende off this worlde. The sonne off man shall send forth his angels, and they shall gadther out off his kyngdom all thinges that do hurte, and all them which do iniquite, and shall cast them into a furnes of fyre. There shalbe waylynge and gnasshyng off teth. Then shall the iuste men shyne as bryght as the sun in the kyngdom of their fater. wosoever hath eares to heare, let him heare.

Agayne the kyngdom off heaven is lyke unto treasure hidde in the felde, the which a man founde and hidde it: and ffor ioy thereof goeth and selleth all that he hath, and byeth that felde.

Agayne the kyngdom off heaven is lyke unto a march-aunt, sekyng after good pearles, which when he had founde one precious pearle, wentt and solde all that he had, and bought it.

Agayne the kyngdome off heaven is lyke unto a neet cast into the see, that gadereth off all kyndes of fysshes: which when it is full, men drawe to londe, and sitt and gadre the good into their vessels and cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come and



sever the bad from the good, and shall cast them into a  
furnes of fyre, there shalbe waylinge and gnasshyng of  
teth. 19v

Jesus sayde unto them: have ye understonde all these  
thynges: they sayde, ye syr. Then sayde he unto them:  
Therfore every scribe which is coninge unto the kyngdom  
of heven, is lyke an housholder, which bryngeth forth, out  
of hys treasure, thynges bothe newe and olde.

And hyt cam to passe when Jesus had fynnesshed these  
similitudes that he departed thence, and cam into his awne  
countrie, and taught in there synagogges, insomuche that  
they were astunyed and saide: whence cam all thys wys-  
don and power unto him? is not thys the carpenters sonne?  
is not hys mother called mary? and hys brethren be called,  
James and Joses and Symon and Judas? and are not hys  
systers all here with us? Whence hath he all these thynges?  
And they wer hurte by him. Then Jesus sayde unto them:  
there is no prophet without honoure, save in hys awne  
contre, and amonge his awne kynne. And he dyd not  
many miracles there, for there unbeleves sake.

### The .xiiiij. Chapter.

In that tyme Herod the tetrarcha herde off the fame of Jesu,  
and sayde unto his servauntes: This is Jhon baptist. he is  
risen agayne from deeth, and therfore hys power ys so  
greate. For Herod toke Jhon and bounde hym, and put  
hym in preson ffor Herodias sake, hys brother phips wyfe.  
For Jhon sayde unto hym: hit ys not lawfull for the to have  
her. And when he wold have put hym to deeth, he feared 20r  
the people, because they counted hym as a prophet.

When Herodes birthdaye was come, the doughter off  
Herodias daunsed before them, and pleased Herod.  
Wherfore he promysed with an oth, that he wolde geve her  
whatsoever she wolde axe. And she beinge informed of  
her mother before, sayde geve me here Jhon baptistes heed

in a platter. And the kynge sorowed: neverthesse for his othes sake, and for their sakes which sate also att the table, he comaunded yt to be geven her. And sent and behedded Jhon in the preson, and his heed was brought in a platter and geven to the damsell, and she brought it to her mother. And his disciples cam and toke up his body, and buried it. and went and tolde Jesus.

When Jesus had herde that, he departed thence by shippe into a desert place out of the way. And when the people had herde therof, they folowed him a fote out of there cites. And Jesus went forth and sawe moche people: and his herte dyde melte uppon them, and he healed off them those that were sicke. When even was come, his disciples cam to him saynge. This ys a deserte place, and the daye is spent, let the people departe that they maye go into the tounes, and bey them vytaylles. But Jesus sayde unto them: They have no neade to go awaye: Geve ye them to eate. Then sayde they unto him: we have here but. v. loves and two fysshes. He saide: bringe them hydther to me. And he comaunded the people to syt downe on the grasse And toke the. v. loves, and the. ij. fysshes and loked  
 20v up to heven and blessed, and brake and gave the loves to his disciples, and the disciples gave them to the people. And they all ate, and wer suffised. And they gadered up of the gobbetes thatt remained, xij basketes full. They that ate were in nombre about v. M. men, besyde wemen and children.

And strayghtway Jesus made his desciples enter into a shippe, and to goo over before him, whill he sent the peple away. And as sone as he had sent the peple away, he went up into a mountayne alone to praye. Aud when nyght was come he was there hymself alone. and the shippe was in the middes of the see, and was toost with waves, for it was a contrary wynde. In the fourthe watche of the night Jesus cam unto them walkynge on the see: and when hys dis-

ciples sawe him walkynge on the see, they were amased, sayinge: it is some spirite, and cryed out for feare. And streyghtwaye Jesus spake unto them saynge: be of good cheare, it is y, be not afrayed.

Peter answered, and sayde: master, and thou be he, bidde me come unto the on the water. and he sayde come. And when Peter was come doune out of the shyppe, he walked on the water, to go to Jesus. But when he sawe a myghty winde, he was afrayed. And as he began to synke, he cryed sayinge: master save me. And immediatly Jesus stretched forth his honde, and caught him, and saide to hym: O thou of lytell fayth: wherfore diddest thou dout? And as soone as they were come into the shippe, the winde ceased. Then they that were in the shyppe cam and worshipped him, sayinge: of a truth thou arte the sonne off God. And when they were come over, they went into the londe of genazareth. And when the men of that place had knowledge of him, they sent out into all that countre rounde about, and brought unto him all that were sicke, and besought him, that they myght touche the border of hys vesture only. And as many as touched hytt, were made safe.

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*The xv. Chapter.*

Then cam to Jesus: scribes and pharises from Jerusalem, sayinge: why do thy disciples trasgresse the tradicions of the seniours? for they wesse not there hondes, when they eate breed? He answered, and sayde unto them: why do ye also transgresse the commaundment of god, thorowe youre tradicions? for god commaunded, sayinge: honoure thy father and moder, and he that speaketh evyll ayenst hys father or mother, shall suffer deeth. But ye saie, every man shall saie to his father or mother: whatsoever thyng I offer, that same doeth profyt the, and so shal he not honoure hys father and mother. And thus have ye made, that the com-

maundment of god is without effecte, through youre traditions. Ypocrytes wel prophesied off you, Esay sayinge: This people draweth nie unto me with there mouthes, and honoureth me with their lippes, yet their hert is farre from me: but in vaine thei worshippe me teachinge doctrine, which is nothing but mens precepts.

And he called the people unto him, and saide to them: heare and understonde. That which goeth into the moughth, defyleth not a man: but that which commeth out of the moughth, defyleth the man.

21V Then cam his disciples, and sayde unto hym: perceau-  
vest thou, howe that the pharyses are offended hearinge  
thys saynge? He answered, and sayde: all plantes which  
my hevenly father hath nott planted, shalbe plucked uppe  
by the rotes. Lett them alone, they be the blynde ledders of  
the blynde. If the blynde leede the blinde, boothe shall fall  
into the dyche.

Then answered Peter and sayd to him: declare unto  
us thys parable. Then sayde Jesus: are ye yett withoute  
understandinge? perceave ye not, that whatsoever goeth in  
at the mouth, descendeth doune into the bely, and ys cast  
out into the draught? Butt those thinges which procede  
out of the mought come from the herte, and they dyffyle a  
man. For out of the herte come evyll thoughtes, murder,  
breakyng of wedlocke, whordom, theefte, falce witnesber-  
ynge, blasphemy. These are the thinges which defyle a  
man. But to eate with unwesshen hondes, defyleth nott a  
man.

And Jesus went thence, and departed into the costes of  
tire and sidon. And beholde a woman which was a cana-  
nyte cam out of the same coostes, and cryed unto him,  
saynge: have mercy on me lorde the sonne off Daud, my  
doughter is pytiously vexed with a devyll. And he gave  
her never a worde to answer. Then cam to him his disci-  
ples, and besought him sayinge: sende her awaye, for she

foloeth us cryinge. He answered, and sayde: I am not sent, but unto the loost shepe of the housse of israhel. Then she cam and worshypped him, sayinge: master sucker me: He answered and saide: it is not good, to take the childrens breed, and to cast it to whelpes. She answered and saide: it is truthe, neverthesse the whelppes eate of the crommes, which fall from there masters table. Then Jesus answered and sayde unto her. O woman greate ys thy fayth, be hit to the, even as thou desyrest. And her daughter was made whole even at that same tyme. 22r

Then Jesus went awaye from thence, and cam nye unto the see of galyle, and went uppe into a mountayne, and sat doune there. And moche people cam unto hym havinge with them, halt, blinde, dome, maymed, and other many: and cast them doune at Jesus fete. And he healed them, insomoch that the people wondred, to se the dome speake, the maymed whole, the halt to go, and the blinde to se. and they glorified the god of israhel.

Jhesus called his disciples to him and saide: I have compassion on the people, because they have contynued with me nowe iij dayes, and have nothinge to eate: and I wyll not let them departe fastinge, leste they perisse in the waye. and his disciples sayd unto him: whence shuld we get so moche breed in the wyldernes, as shulde suffyse so greate a multitude? and Jesus sayde unto them: howe many loves have ye? and they seyde: seven and a feawe fysshes. And he cominaunded the people to syt doun on the grounde. And toke the seven loves, and the fysshes and gave thankes, and brake them, and gave to hys disciples, and his disciples gave them to the people. And they all ate, and were suffysed. And they toke uppe of the broken meate that was lefte vij basketes full. They that ate were iiij M men, besyde wemen and chyl dren. And he sent awaye the people, and toke shyppe and cam into the parties of Magdala: 22v

## The .xvj. Chapter.

Then cam to hym the pharises with the saduces also, and dyd tempte hym, desyringe that he wold shewe them some signe from heven. He answered and sayde unto them: Att even ye saye, we shall have fayre wedder. and that because the skye ys reed: in the morninge, ye saye, to daye shalbe foule wedder, and that because the skye ys troumbelous and reed. O ye ypcrytes, ye can discerne the fassion of the skye: and can ye not discerne the sygnes of the tymes? The frowarde nacion, and advoutrous, seketh a sygne, there shall nonother sygne be geven unto them, but the sygne off the prophet Jonas. So lefte he them and departed.

And when his disciples were come to the other side of the water, they had forgotten to take breed with them. Then Jesus sayd unto them: Take hede and beware of the leven of the pharises, and of the saduces. They thought amonge themselves sayinge: we have brought no breed with us. When Jesus understode that, he sayd unto them. O ye of lytell fayth, why are youre mindes cumbred because ye have brought no breed? Do ye not yet perceave, nether remember those v lovesse when there were v M men, and howe many baskettes toke ye up? Nether the vij loves, when there were iiij M: and howe many baskettes toke ye uppe? Why perceave ye not then, that y spake not unto you of breed, when I sayde: beware off the leven of the pharises and of the saduces? Then understode they,  
 23r howe that he bad not them beware of the leven of breed: butt of the doctryne of the pharises, and of the saduces.

When Jesus cam into the coostes of the cite which is called cesarea philippi, he axed hys disciples sayinge: whom do men saye that I the sonne of man am? They saide, some saye that thou arte Jhon baptist, some helyas, some Jeremias, or won of the prophetes. He seyde unto them: but whom saye ye that I am? Symon Peter an-

swered, and sayde: Thou arte Crist the sonne of the livinge god. And Jesus answered and sayde to him: happy arte thou Simon the sonne of Jonas, for fleshe and bloud have nott opened unto the that, butt my father which is in heven. And I saye also unto the, that thou arte Peter. And apou this roocke I wyll bylde my congregacion. And the gates off hell shall nott prevayle ageynst it. And I wyll yeve unto the, the keyes of the kyngdom of heven, and whatsoever thou byndest uppon erth, yt shall be bounde in heven. and whatsoever thou lowsest on erthe, yt shalbe lowsed in heven.

Then he charged his disciples, that they shulde tell no man, that he was Jesus Christ. From that tyme forth, Jesus began to shewe unto hys disciples, howe that he must go unto Jerusalem, and suffer many thinges of the seniores, and of the hye prestes, and of the scribes, and must be killed, and ryse agayne the thirde daye. Peter toke him aside, and began to rebuke hym sayinge: master faver thy sylfe, this shall not come unto the. Then tourned he aboute, and sayde unto Peter: go after me Satan, thou offendest me, because thou perceavest nott godly thynges: but worldly thinges.

23v

Jesus then sayde to hys disciples. Yf eny man wyll folowe me, leet hym forsake hym sylfe, and take hys crosse and folowe me. For whosoever wyll save hys lyfe, shall loose yt. And whosoever shall loose hys lyfe for my sake, shall fynde yt. Whatt shall hit proffet a man, yf he shulde wyn all the whoole worlde: so he loose hys owne soule? Or els what shall a man geve to redeme hys soule agayne withall? For the sonne off man shall come in the glory of hys father, with hys angels, and then shall he rewarde every man accordinge to hys dedes. Verely I saye unto you, some there be amonge them that here stonde, whych shall nott taste of deeth, tyll they shall have sene the sonne of man come in hys kyngdome.

## The xvij. Chapter.

And after vij dayes Jhesus toke Peter and James and John  
 hys brother, and brought them uppe into an hye moun-  
 tayne out of the waye, and was transfigured before them.  
 and hys face dyd shyne as the sun, and hys clothes were as  
 whyte as the light. And beholde there appered unto them  
 Moses and Helyas talkinge with him. Then answered  
 Peter, and sayde to Jesus: master here is good beinge for  
 us. Yff thou wylt, leet us make here iij tabernacles, won for  
 the, and won for Moses, and won for Helias. Whyll he yet  
 spake, beholde a bright cloude shadowed them. and lo a  
 voice out of the cloude sayde: This is my deare sonne, in  
 whon I delite, heare hym. And when the disciples herde  
 241 that, they fell flatt on there faces, and were soore afayed.  
 And Jesus cam and touched them, and sayde: aryse and  
 be not afayed. Then lyfte they uppe their eyes, and sawe  
 no man, but Jesus only.

And as they cam doune from the mountayne, he  
 charged them sayinge: se that ye shewe thys vysion to no  
 man, tyll the sonne of man be rysen ageyne from deeth.  
 And hys disciples axed off him, sayinge: Why then saye  
 the scribes, that Helias muste fyrst come? Jesus answered,  
 and sayd unto them: Helias shall fyrst come, and restore  
 all thynges. And I saye unto you that helias ys come alre-  
 dy, and they knewe hym nott: butt have done unto him  
 whatsoever they lusted. In lykewyse shall also the sonne of  
 man suffre of them Then hys disciples perceaved that he  
 spake unto them of Jhon baptist.

And when they were come to the people, ther cam to  
 hym a certayne man, and kneled doune to hym saynge:  
 Master have mercy on my sonne, ffor he is franticke: and  
 ys sore vexed. And offtymes falleth into the fyre, and oft  
 into the water. And I brought him to thy disciples, and  
 they coulde not heale him. Jesus answered and sayde: O



generacion faythles and croked: howe longe shall I be with you? howe longe shall y suffre you? bryng him hidder to me. And Jhesus rebuked the devyll, and he cam out. And the child was healed even that same houre.

Then came hys disciples secretly and sayde: Why could not we cast him out? Jesus sayd unto them: Because off youre unbelfe. For I saye verily unto you: yff ye had faythe as a grayne off musterd seed, ye shuld saye unto this mountayne, remeve hence to yonder place, and he shulde remeve: Nether shuld enythyng be unpossyble for you to do. but this kynde goeth not oute butt by prayer and fastyng. 24v

Whill they passed the tyme in galile, Jesus sayde unto them: the sonne off man shalbe betrayed into the hondes off men, and they shall kill hym and the thyrd daye he shall ryse agayne. And they sorowed greatly.

When they were come to Capernaum: They that were wont to gadre poll money, cam to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the housse, Jesus spake fyrst to hym, sayng: What thynkest thou Simon? of whome do the kynges off the erth take trbute, or poll money? of their chyldren, or of straungers? Peter sayde unto hyme: of straungers. Then sayd Jesus unto hym agane: Then are the chyldren fre. Neverthelesse, lest we shulde offende them: goo to the see and cast in thyne angle, and take the fysshe that fyrst cometh up: and when thou hast opened his mouthe, thou shalt fynde a pece of twelve pens, that take and paye for me and the.

### The xviii. Chapter.

The same tyme the disciples cam unto Jesus sayng: who is the greatest in the kyngdom off heven? Jesus called a chylde unto hym, and set hym in the middes of them, and sayd: Verely I say unto you: except ye tourne, and become

25r as children, ye cannot enter into the kyngdom off heven. whosoever therfore shall submit himsilfe as this chylde, he is the greatest in the kyngdom of heven. And whosoever receaveth suche a chylde in my name, receaveth me. But whosoever offend won of these lytell wons, which beleve in me: yt were better for hym, that a millstone were hanged aboute his necke, and that he were drowned in the depth of the see. Wo be unto the world because of evill occasions. Hit is necessary that evyll occasions be geven, neverthelesse woo be to that man, by whom evyll occasion cometh. Wherefore yff thy honde or thy fote geve the an occasion of evyll: cut hym of and cast hym from the. Hit is better for the to enter into lyfe halt or maymed, rather then thou shuldeste havynge two hondes, or two fete, be cast into everlastyng fyre. And yf also thyne eye offende the, plucke him oute and caste hym from the. It is better for the to enter into lyfe with one eye, then havyug two eyes to be cast into hellfyre.

Se that ye despise not won of these litell wons For I saye unto you, thatt in heven their angels behold the face of my fader, which ys in heven. Ye and the sonne of man is come to save that which is lost. How thynke ye? Yf a man had an hondred shepe, and one of them shuld goo astray, will he not leve nynty and nyne in the mountains, and go and seke that won which is gone astray? if it happen that he fynd him, verly I say unto you: he reioyseth more of that shepe, then of the nynty and nyne which went not astray. Even so hit is nott the wyll of youre father in heuen, that won off this lytell wons shulde perishe.

25v Moreover yf thy brother trespas ayenst the. Go and tell hym his faute betwene hym and the alone. Yf he heare the, thou hast wone thy brother: but yf he heare the not, then take with the won or two, that in the mouth of two or thre witnesses, all sainges maye stonde. Yf he heare not them, tell hit unto the congregacion: yf he heare not the congre-

gacion, take him as an hethen man, and as a publican. Verely I say unto you whatsoever ye bynde on erth, shalbe bounde in heven. And whatsoever ye lose on erth, shalbe losed in heven.

Agayn I say unto you that if two off you shall agre in erth in eny maner thinge whatsoever they shall desyre: hit shalbe geven them of my fader which is in heven. For where two or thre are gadered togedder in my name, there am I in the myddes off them.

Then cam Peter to hym, and sayde: master, howe ofte shall my brother trespas ageynst me, and I shall foryeve hym? shals I forgeve hym seven tymes? Jesus sayd unto hym: I saye nott unto the seven tymes: but seventy tymes seven tymes. Therefore is the kyngdom off heven lykened unto a certayne kynge, which wolde take a countes of his servauntes, and when he had begune to reckon, won was browghte unto hym, whiche ought hym ten thousande talenttes: but when he had nought to paye, the lord commaunded him to be solde, and his wyfe, and his children: and all that he had, and payment to be made. The servaunt fell doune and besought hym sainge: Syr Yeve me respyte, and I vyll paye hit every whit. Then had the lorde pitie on the servaunt, and lowsed hym, and forgave hym the dett.

26r

The same servaunt went out and founde wone off his felowes, which ought hym an hundred pence. And leyd hondes on hym, and toke hym by the throote, sainge: ~~paye~~ that thou owest. And his felowe fell doune, and besought hym, saynge: have pacience with me, and I wyll paye the all, And he wolde not, but went and cast hym in to prison, tyll he shulde paye the dett. When his other felowes sawe what was done, they were very sory and cam and tolde unto there lorde all that had happened. Then the lorde called him, and sayde unto hym. O evyll servaunt, y forgave the all that dett, because thou praydest me: Was it

not mete also, that thou shuldest have had compassion on thy folow, even as y had pitie on the? and his lorde was wrooth, and delyvered hym to the ioylers, tyll he shulde paye all that was due to hym. So lykewyse shall youre hevenly father do unto you, yf ye wyll nott forgeve with youre herttes, eache won to his brother there treaspases.

### The xix. Chapter.

26v And it folowed when Jesus had fynnysshed those sayinges, he gat hym from Galile, and cam into the coostes of iewry beyonde Jordan, and moche people folowed hym, and he healed them theare. Then cam unto hym the pharises to tempte hym, and sayde to hym: Ys hit lawfull for a man to put away his wyfe for all manner off causes? He answered, and sayde unto them Have ye not redde howe that he which made man at the begynnyng, made them man and woman? and saide for thys thinge, shall a man leve father and mother, and cleve unto his wyfe, and they twane shalbe won flesshe. Wherefore nowe are they not twayne, but won fleshe. Let not man therefore put asunder, that which god hath cuppled togedder. Then sayde they to hym: why did Moses commaunde to geve unto her a testimoniall of divorsement and to put her away? He saide unto them: Moses because of the hardnes of youre hertes suffred you to put away youre wyfes: But from the begynnyng hit was nott so. I saye therefore unto you, whosoever putteth away his wyfe except hit be for fornicacion) and maryeth another, breaked wedlocke. and whosoever marieth her which is divorced, doeth commyt advourty.

Then spake his disciples to hym: yff the matter be so betwene man and wyfe, then is it not good to mary. He sayde unto them: all men cannot away with that saynge: but they to whom it is geven. There are chaste, which were so borne out of the mothers belly. And there are chaste, which be made of men. And there be chaste, which have

made themselves chaste for the kyngdom off hevens sake. He that can take it lett hym take it.

Then were brought to hym yonge chyl dren, that he shulde put his hondes on them and praye And his disciples rebuked them. Jesus sayde unto them: suffre the chyl dren, and forbid them not to come to me, ffor unto suche belongeth the kingdome off heven. And when he had put his hondes on them, he departed thence. And beholde won cam, and sayde unto hym: good master, what good thinge shall I do, that I maye have eternal lyfe? He sayde unto him: why callest thou me good? there is none good but won, and that it god. But and thou wilt entre into lyfe, 27r kepe the commaundmentes. He sayde: Which? And Jesus sayde: thou shalt not kyll. thou shalt not breake wedloocke. Thou shalt not steale: thou shalt nott beare falce witnes. honoure thy father and mother. and thou shalt love thyne neghbour as thysylfe: the yonge man sayde unto him: I have observed all these thinges from my youth, what have y more to do? Jesus sayde unto him: yf thou wylt be perfecte, goo and sell that thou hast, and geve it to the povre, and thou shalt have treasure in heven, and come and folowe me. When the yonge man herde that sayinge, he went awaye morninge. For he had greate possessions.

Jesus sayde then unto his disciples: Verely I saye unto you, a ryche man shall with difficulte enter into the kyngdome of heven. And moreover I saye unto you: it is easier for a camell to go through the eye of a nedle, then for a ryche man to enter into the kingdome of heven. When his disciples herde that, they were excedingly amased, sayinge: who then can be saved? Jesus behelde them, and saide unto them: with men this is unpossyble, but with god all thinges are possyble.

Then answered Peter, and saide to him: Beholde we have forsaken all, and have folowed the: what shall we have therfore? Jesus sayde unto them: verely I saye to you,

thatt ye which have folowed me in the seconde generacion  
 (when the sonne off man shal syt in the seate of his  
 maieste) shall syt also uppon xij seates, and iudge the xij  
 trybes off Israhel. Aud whosoever forsaketh housse, or  
 brethren, or systers, other father, or mother, or wyfe, or  
 children, or lyvelod, for my names sake, the same shall  
 27v receave an hundred folde, and shall inheret everlastynge  
 lyfe. Many that are fyrste shalbe laste, and the laste shalbe  
 ffyrste.

### The xx. Chapter.

For the kyngdom off heven ys lyke unto an houssholder,  
 which went out erly in the morninge to hyre labourers into  
 hys vynyarde. And he agreede with the labourers for a  
 peny a daye and sent them into hys vynyarde. And he  
 went out about the thyrde houre, and sawe other stondyng  
 ydell in the market place and sayd unto them go ye also  
 into my vynyarde, and whatsoever is right, I will geve  
 you. and they went there way. Agayne he went out about  
 the syxte and nynthe houre, and dyd lykewyse. And he  
 went out aboute the eleventhe houre and founde other  
 stondynge ydell, And sayde unto them: Why stonde ye  
 here all the daye ydell? They sayde unto hym: because no  
 man hath hyred us. He sayde to them: goo ye alsoo into  
 my vynyarde, and whatsoever shalbe right, that shall ye  
 receave.

When even was come the lorde of the vyneyarde sayde  
 unto hys steward: call the labourers, and geve them their  
 hyre, begynnyng at the laste, tyll thou come to the fyrste.  
 And they whiche were hyred aboute the eleventhe houre,  
 cam and receaved every man a peny. Then cam the fyrst,  
 supposyng that they shulde receave mooare, and they lyke-  
 wyse receaved every man a peny. And when they had  
 receaved it, they grudged agaynst the good man of the  
 housse sayng: These laste have wroght but one houre, and

thou hast made them equall unto us which have born the burthen and heet of the daye. 28r

He answered to one of them saynge: frende I do the no wrong. dyddest thou not agre withe me for a penny? Take that which is thy duty, and goo thy waye. I will geve unto this last, as moche as to the. Ys yt not lawfull ffor me to do as me listeth with myne awne? Ys thyne eye evyll because I am good? Soo the laste shalbe fyrste, and the fyrste shalbe laste. For many are called, and feawe be chosen.

And Jesus ascended to Jerusalem, and toke the xij disciples aparte in the way, and sayde to them: Loo we goo up to Jerusalem, and the sonne off man shalbe betrayed unto the chef prestes, and unto the scribes, and they shall condemne hym to deeth, and shall delivre hym to the gentils, to be mocked, to be scourged, and to be crucified. and the third day he shall ryse agayne.

Then cam to hym the mother off Zebedees children with her sonnes worshippinge hym, and desyringe a certayne thyng off hym. He sayd unto her: What wylt thou have, She sayde unto hym: Graunte that these my two sonnes maye sitt, one on thy right hond, and the other on thy lifte honde in thy kyngdom.

Jesus answered and sayd: Ye wot not whatt ye axe. Are ye able to drynke off the cuppe that y shall drynke of. And to be baptised with the baptim that y shalbe baptised with, They answred to him: That we are. He sayd unto them: Ye shall drynke of my cupe, and shalbe baptised with the baptim that y shalbe baptysed with: But to syt on my ryght hond, and on my lyft hond, is not myne to yeve: 28v but to them for whom it is prepared of my father.

And when the ten herde this, they desdayned att the two brethren. But Jesus called them unto hym, and saide: Ye knowe, that the lordes of the gentyls have dominacion over them, And they that are great, exercise power over them. It shall not be so amonge you: But whosoever wyll

be greate among you, let hym be youre minister, and who-soever wilbe chefe, let him be youre servaunt. Even as the sonne off man cam, not to be ministred unto, butt to minister: and to geve his lyfe for the redempcion off many.

And as they departed from Hierico, moche people folowed hym. And beholde two blynde men syttinge by the waysyde, when they herde, that Jesus passed by cryed sayinge: Master the sonne off David have mercy on us. And the people rebuked them, because they shulde holde there peace: But they cryed the moare, sayinge: have mercy on us master which arte the sonne off David. Then Jesus stode styll, and called them, and sayde: what will ye that y shall do to you? they said unto hym: Master, that oure eyes maye be opened. Jesus pitied them, and touched there eyes. And immediatly their eyes receved syght: And they folowed hym.

#### The .xxj. Chapter.

When they drewe nye unto Jerusalem, and were come to Betphage, unto mounte olivete, then sent Jesus two off his disciples, sayinge to them: Go into the toun that lyeth  
 29r over agaynste you, and anon ye shall fynde an asse bounde, and her colte with her, lose them and bringe them unto me. And if eny man saye ought unto you, saye ye that youre master hath neade off them, and streyghtwaye he will let them go. All this was donne, to fulfyll that which was spoken by the prophet, sayinge: Tell ye the doughter of Sion: beholde thy kinge commeth unto the meke, sittinge uppon an asse and a colte, the foole off an asse used to the yooke. The disciples went, and did as Jesus commaunded them, and brought the asse and the colte, and put on then there clothes, and set him thereon. Many of the people spread their garmentes in the waie. other cut doune braunches from the trees, and strawed them in the waye. Moreover the people that went before, and they also that



cam after cried sayinge: hosianna to the sonne of David. Blessed be he that commeth in the name of the lorde, hosianna in the hiest.

And when he was come into Jerusalem, all the cite was moved, sayinge: who ys this? And the people, sayde: thys ys Jesus the prophet off nazareth a cite of galile. And Jesus went into the temple of god, and caste out all them that bought and solde in the temple, and overthrew the tables of the monychaungers, and the seates of them that solde doves. And saide to them: it is written, mine housse shalbe called the housse off prayer, butt ye have made it a denn of theves. And the blinde and the halt cam to hym in the temple, and he healed them.

When the chefe prestes and scribes sawe, the marveylls thatt he dyd, And the chyldren cryinge in the temple and sayinge, hosianna to the sonne of David, they desdayned, and sayde unto hym: hearest thou what these saye? Jesus sayde unto them: have ye never redde, off the mouth off babes and suckelinges thou haste ordeyned prayse? And he lefte them, and went out of the cite unto bethani, and passed the tyme there. 29v

In the mornynge as he returned into the cite ageyne, he hungred, and spyed a fygge tree in the waye, and cam to it, and founde nothings there on, but leves only, and said to it, never frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that, they marvelled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus answered, and sayde unto them: Verely I saye unto you, yff ye shall have fayth, and shall not dout, ye shall nott only do that which y have done to the fygge tree: but also yf ye shall saye unto this mountayne, take thysilfe awaye, and cast thysilfe into the see, it shalbe done. And whatsoever thinge ye shall axe in youre prayers (if ye beleve) ye shall receive hit.

And when he was come into the temple, the chefe pre-

stes and the seniores of the people cam unto him as he was  
 teachinge, and sayde: by what auctorite doest thou these  
 thinges? and who gave the this power? Jesus answered,  
 and sayde unto them: I also wyll axe of you a certayne  
 question, which if ye asoyle me, y in lykewyse wyll tell you  
 by what auctorite I do these thinges. Whence was the  
 baptim of Jhon? from heven, or of men, And they thought  
 in themselves, sayinge: yf we shall saye, from heven, he  
 wyll saye unto us: why dyd ye not then beleve hym? but  
 30r and iff we shall saye of men, then feare we the people. For  
 all men helde Jhon as a prophet. And they answered Je-  
 sus, and sayde: we cannot tell. He lykewyse sayd unto  
 them: nether tell I you by what auctorite y do these thinges.  
 What saye ye to thys? a certayne man had ij sonnes, and  
 cam to the elder sayinge: go and worke todaye in my vy-  
 neyarde. He answered and sayd, I wyll not: but after-  
 warde repented and went. Then cam he to the seconde,  
 and sayde lykewyse, and he answered and sayde: I wyll  
 syr: yet went he not. Whedder of these ij fulfilled there  
 fathers wyll? And they sayde unto hym: the fyrst. Jesus  
 sayde unto them: verely I saye unto you, that the publicans  
 and the harlotes shal come into the kyngdome off God  
 before you. For Jhon cam unto you, in the waye of right-  
 ewesnes, and ye beleved hym not. but the publicans and  
 the whoores beleved hym. But ye (though ye sawe it) yet  
 were not moved with repentaunce, that ye myght after-  
 warde have beleved hym.

Herken another similitude. There was a certayne hou-  
 sohlder, whych set a vyneyarde, and hedged it rounde ob-  
 out, and made a wynpresse in it, and bilt a tower, and lett  
 it out to husbandmen, and went into a straunge countre.  
 And when the tyme of the frute drewe neare, he sent his  
 servauntes to the husbandmen, to receave the frutes of it,  
 and the husbandmen caught his servauntes, and bet won,  
 kyllled another, and stoned another. Againe he sent other

servauntes moo then the fyrst, and they served them lyke wyse. But last of all, he sent unto them hys awne sonne, sayinge: they wyll feare my sonne. When the husbandmen sawe his sonne, they sayde amonge themselves: Thys ys the heyre, come on lett us kyll hym, and lett us take hys inherytaunce to oureselves. And they caught hym and thrust him out of the vyneyarde, and shlewe him. When the lorde of the vyneyarde commeth: what wyll he do with those husbandmen? They sayde unto hym: he will evyll destroye those evyll persons, and wyll lett out hys vyneyarde unto other husbandmen, whych shall delyver hym his frute att tymes convenient.

Jesus saide unto them: dyd ye never redde in the scriptures? the same stone which the bylders refused, is set in the princypall parte of the corner. this was the lordes doinge, and yt is mervelous in oure eyes. Therefore saye I unto you the kindome of god shalbe taken from you, and shalbe geven to the gentyls which shall brynge forth the frutes off it. And whosoever shall fall on thys stone, shalbe alto broken And whomsoever thys stone shall fall oppon, he shall grynde him to powder. And when the chefe prestes and pharyses herde his similitudes they perceaved that he spake of them. And they went about to laye hondes on hym, but they feared the people, because they counted hym as a prophet. And Jesus answered and spake unto them agayne, in similitudes, sayinge.

The xxij. Chapter.

The kyngdome of heaven is lyke unto a certayne kinge, which maryed his sonne, and sent forth his servauntes, to call them that were byd to the weddinge, and they wolde nott come. Ageyne he sentt forth other servauntes, sayinge: tell them which are bydden: Lo I have prepared my dynner, myne oxen and my fatlinges are kyllled, and all thynges are redy, come unto the mariage. They made light

of it, and went their wayes: won to his ferme place, another about his merchandyse, the remnaunt toke his servauntes and intreated them ungoodly and slewe them. When the kinge herde that, he was wroth, and sent forth his warryers and distroyed those murtheres, and brent uppe theire cite.

Then sayde he to hys servauntes: The weddinge was prepared: butt they which were bydden thereto, were not worthy. Go ye therefore out in to the hye ways, and as many as ye fynde, byd them to the mariage. The servauntes went out in to the wayes, and gaddered togedder as many as they coulde fynde, booth good and bad, and the weddinge was furnysshed with gestes. The kinge cam in, to viset hys gestes, and spyed there a man which had not on a weddinge garment, and sayde unto hym: frende, howe camyst thou in hydder, and hast not on a wedding garment? and he was even spechlesse. Then sayde the kyng to hys ministers: take and bynde hym hande and fote, and caste hym into utter dercknes, there shalbe wepinge and gnassing of teth. For many are called and feawe be chosen.

31v Then went the farises and toke counsell, howe they myght tangle him in his wordes. And sent unto him there disciples with herodes servauntes, sayinge: master, we knowe that thou arte true, and that thou teachest the waye of god trueli, nether carest for eny man, for thou cosydrest nott mennes estate. Tell us therefore: howe thynkest thou? is it lawfull to yeve tribute unto Cesar, or not? Jesus perceaved there wylynes, and sayde: Why tempte ye me ye ypocrytes? lett me se the tribute money. And they toke hym a peny. And he sayde unto them: whose is thys ymage and superscripcion? They sayde unto hym: Cesars. Then sayde he unto them: Geve therefore to Cesar, that which is cesars: and geve unto god, that which is goddes. When they herde that they marvelled, and lefte hym and went there waye.

The same daye the saduces cam unto hym (which saye that there is no resurreccion) and they axed hym saynge: Master, Moses bade, if a man dye havinge no chyldren, that the brother Mary his wyfe, and reyse uppe seed unto his brother. There were with us seven brethren, the fyrst Married and dyed without ysshewe, and lefte hys wyfe unto hys brother. Lykewise the seconde and the thryd, unto the seventh Laste of all the woman dyed also. Nowe in the resurreccion whose wyfe shall she be of the vij? for all had her. Jesus answered and sayde unto them: ye are deceaved, and knowe not what the scripture meaneth, nor yett the vertue of god. For in the resurreccion they nether Mary nor are Maryed: but are as the angels of god in heaven.

As touchynge the resurreccion off the deed: have ye nott redde what ys sayde unto you off god, which sayeth I am Abrahams God, and Ysaaks God, and the God of Jacob? God ys nott the god of the deed: but of the lyvinge. And when the people herde that, they were astonyed at hys doctrine. 32r

When the pharises had herde, howe that he had put the saduces to silence, they drewe togedder, and won of them whych was a doctour off lawe axed him a question temping him and saynge: Master whych is the grett commaundment in the lawe? Jesus sayde unto him: thou shalt love thy lorde god with all thyne herte, wyth all thy soule, and with all thy mynde. This is the fyrst and that grett commaundment. And there ys another lyke unto ~~thys~~ this. Thou shalt love thyne neghbour as thyselfe. In these two commaundmentes, hange all the lawe and the prophettes.

Whyll the pharises were gaddered togedder Jesus axed them saynge: what thinke ye of Christ? whose sonne is he? they sayde unto hym: the sonne of david. He sayde unto them: howe then doeth david in spirite call him lorde, saynge? The lorde sayde to my lorde, sytt on my ryght honde: tyll I make thyne ennemyes thy fote stole. yf

david call hym lorde: howe is he then his sonne? And none of them coulde answeere him ageyne one worde. Nether durste eny man from that daye forth axe hym eny moo questions.

The .xxiiij. Chapter.

Then spake Jesus to the people, and to hys disciples, saynge: The scrybs and the pharises sitt in moses seate, whatsoever they byd you observe, that observe and do: but after their workes do not? for they saye, and do not, Ye  
 32v and they bynde hevy burthens and grevous to be borne, and ley them on mennes shulders: but they themsylfe wyl not move them with one fynger. All there workes they do, for to be sene of men. They sett abroad there philateris, and make large borders on there garmenttes, and love to sytt uppermooste at feastes, and to have the chefe seates in the synagogges, and gretynge in the marketes and to be called of men Rabi.

But ye shall nott suffre youreselves to be called rabi, for one ys youre master, that is to witt Christ. and all ye are brethren. And call ye no man youre father on the erth, for one is youre father, and he is in heven. be ye not called masters, for one ys youre master, and he is Christ. He that is greateste amonge you, shalbe youre servaunte. But who-soever exalteth hymselfe, shalbe brought lowe. and he that submitteth himsilfe, shalbe exalted.

Wo be unto you scribs and pharises dissemblers, for ye sheet up the kyngdom of heven before men: ye youreselves goo nott in, nether suffre ye them that come to enter in.

Wo be unto you scribes and pharises, for ye devoure widdowes houses, and that under a coloure of praying longe prayers, wherfore ye shall receave greater damnacion.

Wo be unto you scribes and pharises ypocrites, for ye compasse see and londe, to brynge one into youre belefe:

and when ye have brought him ye make hym two folde more the chylde off hell, then ye youreselves are.

Wo be unto you blynd gides, for ye saye: whosoever swear by the temple, yt ys nothinge: but whosoever swear by the golde of the temple, he is detter. ye foles and blinde? whether is greater, the golde, or the temple that sanctifyeth the golde. and whosoever sweareth by the aulter it is nothinge: but whosoever sweareth by the offeringe that lyeth on the aulter ys detter. ye foles and blinde: whether is greater the offeringe, or the aultre whych sanctifyeth the offeringe? whosoever therfore sweareth be the aultre, sweareth bi it, and by all that thereon is. And whosoever sweareth by the temple sweareth by it, and by hym that dwelleth therein. And he that sweareth by heven, sweareth by the seate of god, and by hym that sytteth thereon. 33r

Wo be to you scribes and pharises desemblers, for ye tythe mynt, annys, and commen, and leave the waygthtyer mattres of the lawe ondone: iudgement, mercy, and fayth: these ought ye to have done, and not to have lefte the other ondone. Ye blinde gydes, which strayne out a gnat, and swalowe a cammyll.

Wo be to you scribes and pharises ypocrites, for ye make clene the utter side off the cuppe, and off the platter: but within they are full of brybery and excesse. Thou blynde pharise, clense fyrst, that which is within the cuppe and the platter, that the outsyde maye also be clene.

Wo be to you scribes, and pharises ypocrites, for ~~ye are~~ lyke unto paynted tombes which appere beautyfull outwarde: but are within full off deed mens bones and of all fylthynes. So are ye, for outwarde ye appere righteous unto men, when within ye are full of dissimulacion and iniquite.

Wo be unto you scribes and pharises ypocrytes, ffor ye bilde the tombes off the prophetes, and garnisse the sepulchres off iuste men, and saye: Yf we had bene in oure 33v

fathers tyme, we wolde not have bene partners with them in the bloud of the prophetes. So are ye witnesses unto youreselves, that ye are the children of them, which killed the prophetes. Fulfyll ye lykewyse the measure of youre fathers: ye serpentis and generacion of vipers, howe shall ye scape the dampnacion of hell?

Wherefore beholde y sende unto you, prophetes wyse men, and scribes, and off them some shall ye kyll and crucifie, and some shall ye scourge in youre synagogges, and persecute from cite to cite, thatt all righteous bloud may fall on you, which was sheed apoun the erth, from the bloud of righteous Abell, unto the bloud of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altre: Verely y say unto you, all these thinges shall light apoun this generacion. Hierusalem Hierusalem which kyllest prophetes, and stonest them which are sent to the: howe often wolde I have gaddered thy children togedder, as the henne gaddreth her chickens under her wynges? but ye wolde not? beholde youre habitacion shalbe lefte unto you desolate. For y saye unto you, ye shall not se me henceforthe, tyll that ye saye: blessed ys he that commeth in the name off the lorde.

### The xxiiij. Chapter.

And Jesus went out and departed from the temple: and his disciples cam to hym, for to shewe hym the byldynge of the temple. Jesus sayde unto them: se ye not all these  
 34r thinges? verely y saye unto you, There shall not be here leeft one stone uppon another, that shall not be destroyed.

And as he sat uppon the mount Olivete, his disciples cam unto hym secretly sayinge: Tell us, when this shalbe? and what signe shalbe of thy comminge, and of the ende of the worlde? and Jesus answered, and sayde unto them: Take hede, that no man desceave you, for many shall come in my name sainge: y am Christ, and shall deceave many.



Ye shall heare of warres, and of the noyse of warres, but se that ye be not troubled, for all these thinges muste come to passe, but the ende is not yet. For nacion shall ryse ageynste nacion, and realme ageynste realme: and there shalbe pestilence, and honger, and erthquakes in all quarters. All these are the beginnyng off sorowes.

Then shall they put you to trouble, and shall kylly you, and ye shalbe hated off all nacions ffor my names sake: and then shall many fall, and shall betraye won another, and shall hate won the other, and many falce prophetes shall aryse, and shall deceave many: and because iniquite shall have the upper hande, the love of many shall abate. But he that endureth to the ende shalbe safe. And this Gospell off the kyngdom shalbe preached in all the worlde, for a witnes unto all nacions, and then shall the ende come.

When ye then shall se the abominacion and desolacion (spoken of by Daniell the prophet) stonde in the holy place: whosoever redeth it, let hym understonde it. Then let them which be in iury flye into the mountaynes. And lett hym whych is on the houssetoppe, not come doune to take enytinge out of his housse. Nether let hym which is in 34v the felde, retorne backe to fetch his clothes. Wo be in those dayes to them that are with chylde, and to them that geve sucke. Butt praye that youre flyght be not in the winther, nether on the saboth daye. For then shalbe greate tribulacion, suche as was not from the beginnyng off the worlde to this tyme, ner shalbe. Ye and except those dayes shulde be shortened, shulde no flesshe be saved: Butt for the chosens sake those dayes shalbe shortened.

Then yff eny man shall saye unto you: lo, here is Christ, or there is Christ: beleve it not: ffor there shall arise falce christes, and falce prophetes and shall geve greate signes and wonders. So greatly that yff it were possible, even the chosen shulde be brought into erreure. Take

hede I have tolde you before. Yf they shall saye unto you: lo, he is in the desert, go not forth: yff they saye: lo, he is in the secret places, beleve nott. For as the lightnyng cometh outt off the eest, and shyneth unto the weest: so shall the commynge off the sonne of man be. For wheresoeuer a deed body is, even thyther wyll the egles resorte.

Immediatly after the tribulacions off those dayes, shall the sun be derkeneth: and the mone shall not geve her light, and the starres shall fall from heven, and the powers of heven shall move And then shall appere the sygne of the sonne off man in heven. And then shall all the kynredes of the erth morne, and they shall se the sonne of man come in the cloudes of heven with power and greate maieste: and he shall sende his angelles with the greate voyce of a tromp, and they shall gadder togedther his chosen from  
 35r the fower wyndes: and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree: when his braunches are yet tender, and his leues spronge, ye knowe that sommer is nye. So lykewyse when ye se all these thynges, be ye sure that it is neare even at the dores. Verely I saye unto you, thatt this generacion shall not passe, tyll all be fulfilled. Heven and erth shall perisshe: but my wordes shall abyde. But of that daye and houre knowith no man, no not the angels of heven, but my father only.

As the tyme of Noe was, so lykewyse shall the commynge of the sonne off man be. For as in the dayes before the flood: they dyd eate and drynke, mary, and were married, even unto the daye that Noe entred into the shyppe, and knewe of nothyng tyll the floude cam and toke them all awaye. So shall also the commynge off the sonne off man be. Then two shalbe in the felde, the one shalbe receaved, & the other shalbe refused. two shalbe gryndinge at the myll: the one shalbe receaved, and the other shalbe refused.

Wake therefore, because ye knowe nott what houre youre master wyll come. Off this be sure, that yff the good man off the housse knewe what houre the thefe wolde come: he wolde suerly watche, and not suffre his housse to be broken uppe. Therfore be ye also redy, for what houre ye thinke leest on, in the same shall the sonne of man come. who is a faythfull servaunte and wyse, whom his master hath made ruler over his housholde, ffor to geve them meate in season convenient? happy is that servaunt whom hys master (when he cometh) shall finde so doinge. Verely y saie unto you, he shall make him ruler over all his goodes. but and yf the evyll servaunt shall saye in his herte, my master wyll differ his commynge, and begynne to smyte his felowes: ye and to eate and to drynke with the dronken: that servauntes master wyll come in a daye when he loketh not for hym: and in an houre that he is not ware of, and wyll devyd hym, and geve hym his rewarde weth ypocrites. There shalbe wepinge and gnasshinge of tethe. 35v

*The .xxv. Chapter.*

Then the kyngdom of heven shalbe lykened unto x virgins, which toke their lampes, and went to mete the brydgrom: fyve of them were folysshe, and fyve were wyse. the foles toke their lampes, but toke none oyle with them. but the wyse toke oyle with them in their vysselles with their lampes also. whyll the bryggrome taryed, all slombred and slepte. And even at mydnyght, there was a crye made: beholde, the brydgrome commeth goo and mete hym. Then all those virgins arose, and prepared thier lampes. And the folysshe sayde to the wyse: geve us of youre oyle, for oure lampes goo out? but the wyse answered, sayinge: not so, lest there be not ynought for us and you, but goo rather to them that sell, and by for youre selves. In conclusion whyll they went to bye, the brydgrom cam: and they that were redy, went in with hym to the weddinge, and the

gate was shett uppe: Afterwardes cam also the other vir-  
gins, sayinge: master master, open to us. but he answered,  
and sayde: verely I saye unto you: y knowe you not. loke  
36r that ye watche therefore, for ye knowe nether the daye nor  
yet the houre, when the sonne of man shall come.

Lykwyse as a certeyne man redy to take his iorney to a  
straunge countre, called hys servauntes to hym, and delyv-  
ered to them hys gooddes. And unto won he gave v. ta-  
lentes, to another ij. and to another one: to every man after  
his abilite, and streyghtwaye departed. Then he that hadde  
receaved the fyve talentes, went and bestowed them, and  
wane other fyve. Lykwyse he that receaved ij gayned other  
ij. but he that receaved one, went and digged a pitt in the  
erth and hyd his masters money. After a longe season the  
lorde of those servauntes cam, and reckened with them.  
Then cam he that had receaved fyve talentes, and brought  
other fyve sayinge: master, thou deliveredst unto me fyve  
talentes, lo I have gayned with them fyve moo. His master  
saide unto him: well good servaunt and faythful, Thou  
hast bene faythfull in lytell, I wyll make the ruler over  
moche, entre in into thy masters ioye. Also he that re-  
ceaved ij talentes cam, and sayde: master, thou delyveredst  
unto me ij talentes, lo I have wone ij other with them. his  
master saide unto hym, well good servaunt and faythfull  
thou hast bene faythfull in litell, I woll make the ruler over  
moche, go in into thy masters ioye.

He which had receaved the one talent cam also, and  
said: master, I considered that thou wast an harde man,  
which repest where thou sowedst not, and gadderest  
where thou strawedst not, and was affrayde, and went and  
hyd thy talent in the erth: lo, thou hast thyn awne. his  
36v master answered, and sayde unto hym: evyll servaunt and  
slewthfull, thou knewest that I repe where I sowed nott,  
and gaddre where I strawed nott: thou oughtest therefore  
to have had my money to the chaungers, and then at my

commynge shulde I have receaved my money with vantage. Take therefore the talent from hym, and geve hit unto him which hath. x. talentes. for unto every man that hath shalbe geven, and he shall have aboundance. And from hym that hath not, shalbe taken awaye, even that he hath. And cast that unprophetable servaunt into utter dercknes, there shal be wepyng, and gnasshinge of theth.

When the sonne of man shall come in hys maieste, and all hys holy angelles with him, then shall he sytt uppon the seate of his maieste, and before hym shalbe gaddred all nacions. And he shall sever them won from another, as a shepherde putteth asunder the shepe from the gootes. And he shall sett the shepe on his right honde, and the gotes on his lyfte honde. Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father, inheret ye the kyngdom prepared for you from the beginnige of the worlde. for I was anhongred, and ye gave me meate. I thursted, and ye gave me drinke. I was herbroulesse, and ye lodged me. I was naked and ye clothed me: I was sicke and ye visited me. I was in preson and ye cam unto me.

Then shall the iuste answer hym sayinge: master, when, sawe we the anhongred, an feed the? or a thurst, and gave the drynke? when sawe we the herbroulesse, and lodged the? or naked and clothed the? or when sawe we the sicke, or in preson and cam unto the? And the kynge shall answer, and saye unto them: verely I saye unto you: in as moche as ye have done it unto won of the leest of these my brethren: ye have done it to me. 37r

Then shall the kynge saye unto them that shalbe on the lyffte hande: departe from me ye coursed into everlastinge fire, which is prepared for the devyll and hys angels. For I was an hungred, and ye gave me no meate. I thursted, and ye gave me no drynke. I was herbroulesse, and ye lodged me nott. I was naked, and ye clothed me nott. I was sycke and in preson, and ye visited me not.

Then shall they also answer hym sayinge: master when sawe we the anhungred, or a thirst, or herbroulesse, or naked, or sicke, or in preson, and have not ministred unto the? then shall he answer them, and saye: Verely I saye unto you, in as moche as ye dyd it nott to won off the leest of these, ye dyd it nott to me. And these shall go into everlastinge payne: And the rightous into lyfe eternall.

The xxvj. Chapter.

And hit folowed: when Jesus had fynisshed all these sayinges, he sayd unto his disciples: ye knowe that after. ij. dayes shalbe ester, and the sonne of man shalbe delyv-  
ered for to be crucified.

37v Then assembled togedder the chefe prestes and scribes and seniours of the people into the palice off the hye preste, which was called Cayphas: and heelde a counsell, howe they mygt take Jesus by suttelte, and kyll him: butt they sayd, not on the holy daye, lest eny trouble aryse amonge the people.

When Jesus was in bethany, in the housse of Symon the lypper, there cam unto him a woman, which had an alablaster boxe of precious oyntment, and powred it on his heed as he sate att the bourde. when his disciples sawe that, they had indignacion sayinge: what neded this wast? This oyntment myght have bene well solde, and yeven to the povre. When Jesus understod that, he sayde unto them: why trouble ye the woman? she hath wroght a good worke upon me. for ye shall have povre folke alwayes with you, Butt me shall ye not have allwayes. And in that she casted this oyntment on my body, she dyd hit to bury me withall. Verely I saye unto you, wheresoever this gospell shalbe preached throughoute all the worlde, there shall also thys thatt she hath done, be tolde for a memoriall of her.

Then won of the twelve called Judas iscarioth went unto the chefe prestes, and sayd: whatt wyll ye geve me,

and I wyll delyver hym unto you? And they apoynted unto hym thirty peces of sylver. And from that tyme he sought oportunitie to betraye hym.

The fyrst daye of unleveded breed the disciples cam to Jesus sayinge unto hym: where wilt thou that we prepare for the to eate the ester lambe? And he said: Go into the cite, unto souche aman, and saye to hym: the master sayeth, my tyme ys almoste come, I wyll kepe myne ester att thy housse with my disciples. And the disciples dyd as 38r Jesus had apoynted them, and made redy the ester lambe.

When the even was come, he sate doune with the xij. and as they dyd eate, he sayde: Verely I saie unto you, that won of you shall bertraye me. And they were excedinge sorofull, and began every man to saye unto hym: ys hit I master? he answered and sayde: he that depeth his honde with me in the disshe, shall betraye me. The sonne of man goeth as yt is wrytten of him: butt wo be to that man, by whom the sonne of man shalbe betrayed. It had bene good for that man, yff he had never bene borne.

Then Judas which betrayed him, answered and sayde: ys yt I master? He sayde unto hym: thou haste saide. As they ate, Jesus toke breed, and gave thanks, brake it, and gave it to his disciples, and sayde: Take, eate, thys ys my body. And toke the cuppe, and gave thanks, and gave it them, sayinge: drinke of it every won. This ys my bloudde of the newe testament, which shalbe shedde for many, for the foryevenes of synnes. I saie unto you: I ~~wy~~ll not drynke hencefoorth of this frute of the vyne tree, Untyll that daye, when I shall drynke it newe with you in my faders kyngdom.

And when they had sayd grace, they went out into mounte olyvete. Then sayd Jesus unto them: all ye shall fall this nyght because of me. For yt ys wrytten: I wyll smyte the shepherde, and the shepe of the flocke shalbe scattered abroode. But after I am rysen ageyne, I wyll goo before you

38v into galile. Peter answered, and sayde unto him: though all men shulde be hurte by the, yett wyll not I be hurte. Jesus sayde unto hym: verely I saye unto the, that thys same night before the cocke crowe, thou shalt denye me thryse. Peter sayde unto hym: Yff I shulde dye with the, yet wyll I not denye the. lykewyse also sayde all the disciples.

Then went Jesus with them into a place, which ys called gethsemane, and sayde unto hys disciples: sitt ye here whyll I go and praye yonder. And he toke with hym Peter and the two sonnes of zebede, and began to wexe sorofull and to be in an agony. Then sayd Jesus unto them: my soule is hevy even unto the deeth: Tary ye here and watche with me. And he went away a lytell aparte, and fell flatt on hys face, and prayed sayinge: O my father, yf it be possyble, lett this cuppe passe from me. neverthelesse, nott as I wyll, butt as thou wylt. And he cam unto hys disciples, and founde them aslepe, and sayde to Peter: what, coude ye not watche with me one houre? watche and praye, that ye fall not into temptacion. The spirite ys willynge, but the flesshe is weeke.

He went agayne ons moare, and pryed, sayinge: O my father, yf this cuppe can nott passe away from me, but that I drynke of it, thy will be fulfilled. And he cam, and founde them aslepe agayne. For their eyes were hevy. And he leffte them and went agayne and prayed the thrid tyme sayinge the same wordes. Then cam he to hys disciples and sayd unto them: Slepe henceforth, and take youre reest. Take hede the houre is at honde, and the sonne of  
39r man shalbe betrayed into the hondes of synners. Ryse, lett us be goinge, he is at honde that shall betraye me.

Whyll he yet spake, lo, Judas won of the twelve cam, and with him a greate multitude with swardes and staves, whych were sent from the chefe prestes and seniours of the people. He that betrayed hym, gave them a token, sayinge: whomsoever I kysse, that same is he, ley hondes on him.



And forthwithall he cam to Jesus, and sayde: hayll master. And kyssed him. And Jesus sayde unto him: frende, wherefore arte thou come? Then cam they and layed hondes on Jesus and toke him:

And beholde, won of them which were with Jesus, stretched oute his honde and drue his swearde, and stroke a servaunt of the hye preste, and smote of his eare. Then sayde Jesus unto hym: putt uppe thy swearde into his sheath. For all they that ley hondes on the swearde, shall perysshe with the swearde. Other thynkest thou that I cannot praye my father, and he shall geve me moo then xij. legions of angelles? howe then shall the scriptures be fulfilled, for so muste it be.

The same tyme sayd Jesus to the multitude: ye be come out as it were unto a thefe, with sweardes and staves for to take me: dayly I sate a monge you teachinge in the temple, and ye toke me not. All this was done that the scriptures off the prophettes myght be fulfilled. Then all his disciples forsoke him and fled. And they toke Jesus and leed hym to Cayphas the hye preste, where the scribes and the senyours were assenbled. Peter folowed hym afarre of, unto the hye prestes place. And went in, and sate with the servauntes to se the ende.

39v

The chefe prestes, and the seniours, and all the counsell, sought false witnes ageinste Jesus, for to put him to deeth, and they founde none. insomuche that when many false witnesses cam, yet founde they none. At the last cam two false wytnesses, and sayd: This felowe saide: I can distroye the temple of god, and bylde the same in iij dayes.

And the chefe preste arose, and sayde to hym: answerest thou nothings? howe is it that these beare witnes ageynst the? butt Jesus helde hys peace: And the chefe preste answered, and said to hym: I charge the in the name off the lyvinge god, that thou tell us whether thou be christ the sonne of god: Jesus sayd to him: thou haste

sayd. Neverthesse I saye unto you, hereafter shall ye se the sonne of man syttinge on the right honde of power, and come in the clowddes of the skye.

Then the hye preste rent his clothes sayinge? He hath blasphemed: what nede we off eny moo witnesses? Lo, nowe have ye herde his blasphemy: what thyncke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face, and bett him with there fistes. And other smote him with the palme of there hondes on the face, saynge: arede to us Christ, who ys he that smote the?

Peter sate without in the palice, and a damsell cam to hym, saynge: Thou also waste with Jesus of galile: he denyed before them all sayinge: I woot not what thou sayst. When he was goone out into the poorche, another wenche sawe hym and sayde unto them that were there:  
 4or Thys felowe was also with Jesus of nazareth: And agayne he denyed with an oothe, and sayde: I knowe nott the man. And after a whyle cam unto hym they that stode bye, and sayde unto Peter: suerly thou arte even won of them, for they speache bewreyeth the. Then began he to course and to sweare, that he knewe not the man. And immediatly the cocke krew. And Peter remembred the wordes of Jesu, whych he sayde unto hym: before the cocke crowe, thou shalt deny me thryse. And went out at the dores, and wepte bitterly.

### The xxvij. Chapter.

When the mornynge was come, all the chefe prestes and senyours off the people helde a counsayle agenst Jesu, to put hym to deth, and brought hym bounde and delyvered hym unto Poncius Pylate the debyte.

Then when Judas which betrayed hym, sawe that he was condempned, he repented himsylfe, and brought ageyne the xxx. plattes off sylver to the chefe prestes and senyours saynge: I have synned betraynge the innocent

bloud. And they sayde: what is that to us? se thou to that. And he cast doune the sylver plates in the temple, and departed, and went and hounge hym sylfe.

The chefe prestes toke the sylver plattes and sayd: it is not lawfull for to put them into the treasury, because it is the pryce of bloud. And they toke counsell, and bought with them a potters felde to bury strangers in. wherfore that felde is called, the felde of bloud, untill this daye. Then was fullfyllled, that which was spoken by Jeremi the pro- 40v  
phet, sayinge: and they toke xxx. sylver plates, the value of him that was prysed, whom they bought of the chyl dren of israhel, and they gave them for the potters felde, as the lorde appoynted me.

Jesus stode before the debite, and the debite axed him, saynge: Arte thou the kynge of the iwes? Jesus sayd unto hym: Thou sayest. when he was accused of the chefe pre-  
stes and seniours, he answered nothinge. Then sayd Pi-  
late unto him: hearest thou not howe many thinges they laye ayenste the? and he answered him to never a worde. insomoch that the debyte marveyllled very sore.

Att that feest, the debyte was wonte to deliver unto the peple a presoner whom they wolde chose. He had then a notable presoner, called Barrabas. And when they were gaddered together, Pilate sayde unto them: whether wyll ye that y geve losse unto you, barrabas, or Jesus which is called Cryst? For he kewe well, that for envy they had delyvered hym.

When he was sett doune to geve iudgement, his wyfe sent to hym, sayinge: have thou nothinge to do with that iuste man, I have suffered many thinges this daye in my slepe about hym.

The chefe preestes and the seniours had parswaded the people, that they shulde axe barrabas, and shulde destroye Jesus. The debite answered and sayde unto them: whether of the twayne will ye that I lett loosse unto you? And they

sayde, barrabas. Pilate sayde unto them: what shall I do then with Jesus, which is called Crist? They all sayde to  
 411 hym: lett hym be crucified. Then sayde the debite: what evyll hath he done? And they cryed the more saynge: lett him be crucified.

When Pilate sawe that he prevayled nothinge, butt that moare busenes was made, he toke water and wasshed his hondes before the people sayinge: I am innocent of the bloud of this iuste person, and that ye shall se. Then answered all the people, and sayde: his bloud fall on us, and on oure children. Then lett he Barrabas loose unto them, and scourged Jesus and delyvered him to be crucified. Then the soudeours of the debite toke Jesus unto the comen hall, and gaddered unto him all the company. And stripped hym, and put on hym a purpyll roobe, and platted a croune off thornes and putt uppon hys heed, and a rede in his ryght honde. And bowed theire knees before him, saying: haile kinge of the iewes, and spitted uppon hym, and toke the rede and smoot hym on the heed.

And when they had mocked him, they toke the robe off hym ageyne, and put his awne reyment on him, and leed hym awaye to crucify hym. And as they cam out, they founde a man of cyren, named Simon: him they compelled to beare his crosse. And cam unto the place, which is called golgotha (that is to saye a place of deed mens sculles) and they gave him veneger to drynke myxt with gall. And when he had tasted thereof, he wolde not drinke.

When they had crucified hym, they parted his garments, and did cast lottes. To fulfyll that was spoken by the prophet: They have parted my garmentes amonge them: and apon my vesture have cast loottes. and they sate  
 414 and watched hym there. And they set uppe over his heed the cause of his deeth written. This is Jesus the kyng of the iewes. And there were two theves crucified with hym, won on the right honde, and another on the lyfte honde.

They that passed by, revyled hym waggyng ther heddes and sayinge: Thou that destroyest the temple off God, and byldest it in thre dayes save thysylfe. If thou be the sonne of God, come doune from the crosse. Lykewyse also the prelates mockinge hym with the scribes and seniours sayde: He saved other, hym sylfe he cannot save. Yff he be the kynge off Israhell: let hym nowe come doune from the crosse, and we woll beleve hym. He trusted in God, lett God delyver hym nowe yf he will have hym, for he sayde, I am the sonne off God. That same also the theves, which were crucified with hym cast in his tethe.

From the sixte houre was ther dercknes over all the londe unto the nynth houre. And about the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli lama sabathani. That is to saye, my God, my God, why hast thou forsaken me? Some of them that stode there, when they herde that sayde: This man calleth for Helias. And streyghtway won off them ranne and toke a sponge and filled it full of veneger, and put it on a rede, and gave hym to drynke. Other sayde let be, let us se whyther Helias wyll come and delyver hym. Jesus cryed agayne with a lowde voyce and yelded uppe the goost.

And beholde the vayle of the temple was rent in two parties from the toppe to the bottom, and the erth did quake, and the stones did rent, and graves did open, and the bodies off many saynctes which slept, arose: and ~~cam~~ <sup>came</sup> out off their graves after his resurreccion, and cam into the holy cite, and appered unto many. 42r

When the pety captayne, and they that were with hym watchinge Jesus, sawe the erthquake and those thynges which hapened, they feared greatly sayinge. Off a surete this was the sonne off God.

And meny wemen were there, beholdinge hym a farre off, which folowed Jesus from Galile, ministringe unto

hym: amonge the which was Mary magdalen, and Mary the mother off James and the mother of Joses, and the mother off Zebedes chyl dren.

When the even was come, there cam a ryche man off Aramathia named Joseph, which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the body to be delivered. and Joseph toke the body, and wrapped it in a clene lynnynne clooth, and put it in his newe tombe, which he had hewen out even in the roke, and rolled a greate stone to the dore of the sepulcre and departed. There was Mary magdalene, and the other Mary sittinge over ayenste the sepulcre.

42v The nexte daye that foloweth good frydaye, the hye prestes and pharises got themselves to Pilate, and sayde: Syr, we remember, that this deceyver sayde whyll he was yet alyve, After thre dayes y wyll aryse agayne, commaunde therfore that the sepulcre be made sure untill the thyrde daye, lest paraventure his disciples come, and steale hym awaye, and saye unto the people, he ys rysen from deeth: And then the laste erreure shalbe worsse then the first was. Pilate sayde unto them: Take watchemen: Go and make ytt as sure as ye can. They went and made the sepulcre sure with watchemen, and sealed the stone.

### The xxviii. Chapter.

The saboth daye att even which dauneth the morove after the saboth, Mary magdalene and the other Mary cam to se the sepulcre.

And beholde there was a greate erthquake. For the angell of the lorde descended from heven: and cam and rowlled backe the stone ffrom the dore, and sate apon it. His countenance was lyke lyghtnyng, and his rayment whyte as snowe For feare of hym the kepers were astunyed, and were as deed men.

The angell answered, and sayde to the wemen, Feare ye

not. I knowe wele ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come, and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde, he wyll go before you into Galile, there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulcre with feare and greate Joye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde, Jesus mett them saynge: God spede you. They cam and held hym by the fete and worshipped hym. Then sayde 431 Jesus unto them: be not afrayde: Go and tell my brethren, that they goo into galile, and there shall they se me. When they were gone. beholde, some of the keepers cam into the cite, and shewed unto the prelattes, all thinges which had hapened. And they gaddered them togedder with the seniours, and toke counsell, and gave large money unto the souders, saynge: Saye that his disciples cam be nyght, and stoole hym away whyll ye slept. And yf this come to the rulers eares, we wyll pease him, and make you safe. And they toke the money and did as they were taught. And this sayng is noysed amonge the iewes unto this daye.

Then the xj. disciples went there waye into galile, into a mountayne where Jesus had appoynted them. And when they sawe hym, they worshipped hym. But some of them doubted. Jesus came and spake unto them, saynge: All power ys geuen unto me in heven, and in erth. Goo therefore and teache all nacions, baptisyng them in the name of the father, and the sonne, and the holy goost: Teachinge them to observe all thynges, whathsoever I commaunded you. And lo I am with you allwaye even untill the ende off the worlde.

Here endeth the Gospell of S. Mathew.

## The Gospell off. S. Marke.

### The fyrst Chapter.

The begynnyng off the Gospell of Jesu Christ the sonne off God, as yt ys written in the prophettes, beholde I sende my messenger before thy face, whych shall prepare thy way before the. The voyce of won that cryeth in the wildernes: prepare ye the way off the lorde, make his pathes streyght.

Jhon did baptise in the wyldernes, and preache the baptim of repentaunce, for the remission of synnes. And all the londe off iewry, and they of Jerusalem went out unto hym, and were all baptised of hym in the ryver Jordan, knowledgyng, theire synnes.

Jhon was clothed with cammylles heer, and wyth a gerdyll off a beestes skyn about hys loynes. And he ate locustes and wylde hony, and preached saynge: a stronger then I commeth after me, whos shue latchett I am not worthy to stoupe doune and unlose. I have baptised you with water: but he shall baptise you with the holy goost.

44r And yt cam to passe in those days, that Jesus cam from nazareth, a cite of galile: and was baptised of Jhon in Jordan. And immediatly he cam out of the water, and sawe the hevens open, and the holy goost descendinge uppon hym lyke a dove. And there cam a voyce from heaven: Thou arte my dere sonne, in whom I delite.

And immediatly the sprete drave hym into a wildernes: and he was there in the wildernes xl. dayes, and was tempted off Satan, and was with wylde beestes. And the angels ministred unto hym.

After that Jhon was taken, Jesus cam into galile, preachynge the gospell off the kyngdom of god, and



saynge: the tyme ys ful come, and the kyngdom of god is even att honde, repent and beleve the gospels.

As he walked by the see of galile, he sawe Simon and Andrewe his brother casting nettes in to the see, for they were fysshers. And Jesus sayde unto them: folowe me, and I wyll make you to be fysshers of men. And they strayghtwaye forsoke their nettes, and folowed him.

And when he had gone a lytell further then she sawe James the sonne off zebede, and Jhon his brother, even as they were in the shippe dressynge their nettes. And anon he called them. And they lefft their father Zebede in the shippe with hys heyred servauntes, and went their waye after hym.

And they entred into capernaum, and streight waye on the sabot dayes he entred into the sinagogge and taught. And they mervelled att hys learninge. for he taught them as won whych had power with him, and not as the scribes did.

44v

And there was in the sinagogge, a man vexed with an unclene spirite, and he cryed saynge: lett me alone: what have we to do with the Jesus of nazareth? Arte thou come to destroye us? I knowe what thou arte, thou arte that holy man promysed of god. And Jesus rebuked him, saynge: hoolde thy pace and come out of the man. And the unclene spirite tare him, cryed out with a lowde voyce, and cam out of him. And they were all amased, insomuche that they demaunded won off another amonge themselves, saying: what thinge ys thys? what newe doctrine is thys? for he commaundeth the foule spirites with power, and they obeye him. Anon his name spread abroad throughoute all the region borderynge on galile.

And immediatly as sonne as they were come out of the sinagogge, they entred into the housse of Symon and Andrew with James and Jhon. Symones motherelawe lay sicke of a fiver, and annon they tolde hym of her. And he

cam and toke her by the honde and lifte her uppe, and the fiver forsoke her by and by: And she ministred unto them.

And at even when the sun was doune, they brought unto him all that were diseased, and them that were possessed with devyls, and all the cite gaddred togedder at the dore, and he healed many that were sycke of dyvers diseases. And he cast out many: devyls and suffered not the devyls to speake, because they knewe him.

And in the moorninge very erly, Jesus arose and went out into a solitary place, and there prayed. And Simon  
 451 and they that were with hym folowed after hym. And when they had founde him, they sayde unto him: all men seke for the. and he sayd unto them: let us go into the next tounes, that y maye preache there also: for truly I cam out for that purpose. and he preached in their sinagogges, throughout all galile, and cast devyls out.

And there cam a leper to him besechinge him, and kneled doune unto him, and sayde unto him: yf thou wylt, thou arte able to make me clene. Jesus had compassion on him, and put forth his honde, touched him, and sayde unto him: I will, be clene. and as sone as he had spoken, immediatly the leprosy departed from him, and he was clensed. And he charged hym, and sent him awaye forthwith. and sayd unto him: Se that thou tell no man, but gett the hence and shewe thysylfe to the preste, and offer for thy clensynge, those thinges which Moses commaunded, for a testimoniall unto them. But he (as sone as he was departed) began to tell many thinges and to publyshe the dede, insomoch that Jesus coulde no more openly entre into the cite, but was without in desert places, and they cam to him from every quarter.

### The .ij. Chapter.

After a feawe dayes he entred into Capernaum againe, and it was noysed that he was in a housse: and anon many

gaddered togedder, insomoche that nowe there was no  
roume to receave them: no, nott in places about the dore.  
And he preached unto them. And there cam unto hym  
that brought wone sycke off the palsey, borne off fower  
men: and because they coude not come nye unto hym for  
preace: They opened the rofe of the housse where he was.  
And when they had broken yt open, they lett doune the  
beed wherein the sicke of the palsey ley, When Jesus sawe  
their fayth, he sayde to the sicke of the palsey, sonne thy  
synnes are forgiven the. 45v

There were certeyne of the scribes sittinge, and reason-  
inge in their hertes: howe doeth thys felowe blaspheme?  
who can forgeve synnes, but god only? And immediatly  
when Jesus perceaved in his sprete, that they so reasoned  
in themselves, he sayde unto them: why thynke ye soche  
thinges in youre hertes? whether ys it easier to saye to the  
sicke of the palsey, thy synnes ar forgiven the: or to saye,  
aryse, take uppe thy beed and walke? That ye maye knowe  
that the sonne of man hath power in erth to forgeve sinnes,  
he spake unto the sicke of the palsey: I saye unto the, aryse  
and take up thy beed, and gett the hens into thyne awne  
housse. And by and by he arose, toke up hys beed, and  
went forth before them all. insomoche that they were all  
amased, and glorified god sayinge: we never sawe it on  
thys fassion.

And he went out agayne unto the see, and all the people  
resorted unto hym, and he taught them And as Jesus  
passed by, he sawe levy the sonne of alphey, syt att the  
receyte of custome, and sayde unto him: folowe me. And  
he arose and folowed hym. And yt cam to passe, as Jesus  
sate att meate in his housse, many publicans and synners  
sate att meate also with Jesus and his disciples. For there  
were many that folowed him. And when the scribes and  
pharises sawe him eate with publicans and synners, they  
sayde unto his disciples: howe is it, that he eateth and 46r

drynketh with publicans and synners? when Jesus had herde that, he sayd unto them. The whole have no nede of the visicion: but the sicke. I cam to cal the sinners to repentaunce, and not the iuste.

And the disciples of Jhon and of the pharises did faste, and they cam and sayde unto him. Why do the disciples of Jhon and off the pharises faste, and thy disciples fast nott. And Jesus sayde unto them: can the chyl dren of a weddinge faste, whils the brydgrome is with them? As longe as they have the brydgrome with them, they cannot faste. Butt the dayes wyll come when the brydegrome shalbe taken from them, and then shall they faste in thoose dayes.

Also no man soweth a pece of newe cloth unto an olde garment, for then taketh he awaye the newe pece from the olde, and so is the rent worsse.

In lykewyse, no man poureth newe wyne in to olde vesselles, for yf he do the newe wyne breaketh the vesselles, and the wyne runneth out, and the vessels are marde. Butt newe wyne must be poured into newe vesselles.

And it chaused that he went thorowe the corne fel des on the sabboth daye, and his disciples as they went on their waye, began to plucke the eares of corne, And the pharises sayde unto him: Take hede why do they on the sabboth daye that which is unlauffull? And he sayde unto them: have ye never redde what David did, when he had nede, and was anhongred bothe he and they that were with him? 46v howe they went into the housse of God in the dayes of Abiathar the hie preste, and ate the halowed loves, which is not lauffull but for the prestes only to eate: and gave also to them which were with him? And he sayde to them: the sabboth daye was made for man, and nott man for the sabboth daye. Wherefore is the sonne of man lorde even of the sabboth daye.

## The .iiij. Chapter.

And he entred agayne into the synagog, and there was a man which had a widdred honde: and they watched him, to se, yf he wolde heale him on the saboth daye, that they myght accuse hym. And he saide unto the man which had the widdred honde: aryse and stonde in the middes. And he sayd to them: whether ys it lafull to do a good dede on the saboth daye, or an evyll? to save a mannes life, or to kyll? Butt they helde their peace. And he loked rounde aboute on them angrely mornynge on the blindnes of their herttes, And sayd to the man: stretch forth thyne honde. And he stretched it forth: And the honde was restored, even as whole as the other.

The pharises departed, and streyghtwaye gaddred a counsell with them that belonged to Herode agaynst hym, that they myght destroye him. And Jesus avoyded with his disciples to the see: and a greate multitude folowed him from galile and from Jewry, and from hierusalem, and from Idumea, and from beonde Jordane: and they that dwelled about Tyre and Sidon, a greate multitude: which when they hade herde what thynges he did, cam unto him.

47r

And he comaunded his disciples, that a shippe shulde wayte on him, because off the people, leste they shulde throunge hym. for he had healed many, insomuche that they preased upon him, for to touche him, as many as had plagues, and when the unclene sprites sawe him, they fell doune before him, and cryed sayinge: thou arte the sonne of God: And he streyghtly charged them that they shulde not utter him.

And he went uppe into a mountayne, and called unto him whom he wolde, and they cam unto him. And he ordeined the twelve that they shulde be with him, and that he myght sende them to preache. And that they might

have power to heale syknesses and to cast out devylles. And he gave unto Simon, to name, Peter. And he called James the sonne of Zebede, and Jhon James brother, and gave them bonarges to name, which is to saye the sonnes of thounder. And Andrewe, and Philippe, and Bartlemewe and Mathewe, and Thomas, and James the sonne of Alphey, and Taddeus, and Symon of cane, and Judas iscarioth, whiche same also betrayed hym.

And they came unto housse, and the people assembled togedder agayne, so greatly that they had nott leesar so moche as to eate breed. And when they that longed unto hym herde off it, they went out to holde hym. For they sayde, he ys to fervent. And the scribes which came from Jerusalem, sayde: he hath Beelzebub, and by the power off the chefe devyll, casteth out devylles. And he called  
47v them unto hym, and in similitudes sayde unto them.

Howe can Satan drive out Satan? And yf a realme be devided ageynste itsilfe, that realme cannot endure. And if a housse be devided agaynste itsilfe, that housse cannot continue: So yf Satan make insurreccion agaynste himsilfe, and be devided, he cannot continue, but hath an ende. No man can entre into a stronge mans housse, and take awaye hys gooddes, excepte he fyrst bynde that stronge man and then spolye hys housse.

Verely I saye unto you that all synnes shalbe forgiven unto mens chyldren: and blasphemy, wherewith they blaspheme. but he that blasphemeth the holy goost, shall never have forgevenes: but is in daunger of eternall dampnacion. For they sayde, he had an unclene sprete.

And there cam his mother and his brithren, and stode withoute, and sent unto him and called hym: and the people sate aboute hym, and sayde unto hym: beholde thy mother and thy brethren seke for the without. And he answered them, saynge: who ys my mother, and my brethren? And he loked rounde about on his disciples,

which sate in compasse about hym, and sayde: beholde my mother, and my brethren, For whosoever doeth the will off god, he is my brother, my syster and mother.

The .iiij. Chapter.

And he began agayne to teache then by the seesyde. And there gadered togedder unto hym moche people, so greatly that he entred in to a shippe, and sate in the see, and all the people was by the seesyde on the shoore, And he taught 48r them many thynges in similitudes, and sayde unto them in his doctrine: Herken to. Beholde, The sower went forth to sowe, and it fortun-ed as he sowed, that some fell by the wayesyde, and the fowles off the ayre cam and devoured it uppe. Some fell on a stony ground: where it had not moche erth: and by and by sprange uppe, because it had not depth of erth, and as sone as the sun was uppe it caught heet: and because it had nott rotynge it wyddred awaye. And some fell amonge the thornes, and the thornes grewe uppe and choked it, so that it gave no frute. And some fell apon good ground: and did yelde frute that spronge and grewe: and brought forthe some thirty folde, some fourty folde, and some an hundred folde. And he sayde unto them: He that hath eares to heare, lett hym heare.

When he was alone, they that were, aboute hym with the twelve axed hym of the similitude. And he saide unto them: To you it is geven to knowe the mistery of the kyngdom of God, But unto them that are without, shall all thinges be done in similitudes: that when they se, they shall se, and not discern: and when they heare they shall heare, and not understonde: leste at any tyme they shulde tourne, and their synnes shulde be foryeven them. And he sayde unto them: Perceave ye not this similitude. And howe ye shall knowe all similitudes?

The sower soweth the worde. These be they whiche are by the wayes syde, where the worde is sowed, to whom as

48v sone as they have herde itt, commeth the devyll and takith awaye the worde that was sownen in their hertes. And these also are they that are sownen on the stony ground: which when they have herde the worde, att once they receave it with ioye, yett have no rote in themselves, and so endure but for a season: afterwarde as sone as eny trouble or persecucion ariseth for the wordes sake, anon they fall. And these are they that are sownen amonge the thornes, which heare the worde of god, and the care of this worlde and the disseytfulnes of ryches, and the lustes of other thynges entre in, and choocke the worde, and it is made unfrutfull. And these are they that are sownen in good ground, which heare the worde and receave it, and brynge forth frute: some thirty folde, some sixty folde, some an hundred folde.

And he sayde unto them: is the candle lighted, to be put under a busshell, or under the borde: ys it not therfore lighted that it shulde be put on a candelsticke? For there is nothinge so prevy, that shall nott be opened: nether so secreet, butt that it shall come abroad. Yf eny man have eares to heare, lett him heare. And he sayd unto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured unto you agayne. And unto you that have shall more be geven. For unto hym that hath, shall it begeben: And unto hym that hath nott, shall be taken awaye, even that he hathe.

49r And he sayd: so is the kyngdom of God, even as yf a man shulde sowe seede in the ground, and shuld slepe and rise up night and daye: and the seede shulde springe, and growe uppe whyll he is not ware. For the erth bryngeth forthe frute off hersilfe, first the blad, then the eares, after that full corne in the eares. As sone as the frute is brought forth, anon he throusteth in the sykell because that heruest is come.

And he sayde: whereunto shall we lyken the kyngdom off God? or with what compareson shall we compare it? It



is lyke a grayne off mustard seed, which when it is sowen in the erth, is the leest of all seedes that be in the erth: And after that it is sowen it groweth uppe, and is greatest of all yerbes: and bereth greate braunches so that the fowles off the ayre maye dwell under the shadowe of it.

And with many soche similitudes he preached the worde unto them, after as they myght heare it. And without similitude spake he nothings unto them. But when they were aparte, he expounded all thinges to his disciples. And the same daye when even was come he sayde unto them: lett us passe over into the other syde. And they late the people departe and toke him even as he was in the shippe. There were also with him other shippes.

And there arose a greate storme of wynde, and dasshed the waves into the shippe, so that it was full. And he was in the sterne aslepe on a pelowe. And they awoke hym, and sayde unto hym: Master, carest thou nott that we perisse? And he arose uppe and rebuked the wynde, and sayde unto the see: peace and be still. And the wynde alayed, and there folowed a greate calme: and he sayde unto them: why are ye fearfull? Howe is it that ye have no fayth? And they feared exceedingly, and sayde won to another: what felowe is this? for booth wynde and see obey hym

49v

*The .v. Chapter.*

And they cam over to the other syde off the see into the countre of the gaderens. And when he was come out of the shippe, anon mett hym out of the graves a man possessyd of an unclene sprete, which had his abydinge amonge the graves. And no man coulde bynde hym with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the chaynes asundre, and brake the fetters in peces: Nether coulde eny man tame him. And always boothe nyght and daye he cryed in the mountaynes

and in the graves and bet hymselfe with stones. When he had spied Jesus afarre of, he ranne, and worshipped him, and cryed with a lowde voyce and sayde: what have I to do, with the Jesus the sonne of the moost hyest god? I requyre the in the name of god, that thou torment me nott. For he had sayd unto hym, Come forth of the man thou fowle sprete. And he axed hym: what is thy name? and he answered hym, my name is Legion, for we are many. And he prayd hym instantly, that he wolde nott sende them awaye out of that region.

There was there nye unto the mountayns a greate heerd of swyne fedinge, and all the devyls besought hym saynge: sende us into the heerde off swyne, that we maye enter into them. And anon Jesus gave them leave, And the unclene spretes went out and entred into the swyne. And the heerd  
 50r starteled and ran hedlyng into the see. They were about ijM. swyne, and they were drowned in the see. And the swyne heerdes fled, and tolde it in the cite, and in the countre. And they cam out for to see, what had hapened, And they cam out to Jesus, and they sawe hym that was vexed with the fende and had the legion sytt, both clothed and in his right mynde and were afrayed. And they that sawe it tolde them, howe it had hapened unto hym that was possessed off the devyll, and also of the swyne. And they began to praye hym, that he wolde departe from their coostes. And when he was come into the shippe, he that had the devyll prayed hym that he myght be with hym: Jesus wolde not soffre him but sayde unto him: goo home into thyne awne housse and to thy frendes, and shewe them what thinges the lorde hath done unto the, and howe he had compassion on the. And he departed, and began to publisse in the ten cites, what thinges Jesus had done unto hym, and all men did merveyle.

And when Jesus was come over agayne in the shippe unto the other syde, moche people gaddered unto hym,

and he was nye unto the see. And beholde, there cam unto hym won of the rulers of the sinagogge, whose name was Jairus: and when he sawe hym, he fell doune att his fete, and besought hym greatly, saynge: my doughter lyith att poynt of deeth, I wolde thou woldest come and ley thy honde on her, that she myght be safe and live. And he went with hym, and moche people folowed hym, and thronge hym.

And there was a woman, whiche was diseased off an yssue off bloude twelve yeres, and had suffered many thinges of many fisicions, and had spent all that she had, and felte none amendment at all, But wexed worsse and worsse. When she had herde off Jesus: she cam into the preace behynde hym, and tewched hys garment. For she sayde: Yf I maye butt tewche his clothinge, I shall be whole. And streyghtwaye her fountayne of bloude was dreyed uppe, and she felt in her body, that she was healed off the plague. 50v

And Jesus immediatly felt in himsilfe, the vertue that went out off hym, and tourned hym rounde aboute in the preace, and sayde: Who tewched my clothes? And his disciples sayde unto hym: thou seist the people thrustinge the on every syde, and yet sayest: who did tewche me? And he loked round about, ffor to se her thatt had done that thinge. The woman feared and trembled, for she knewe what was done within her. And she cam and fell doune before hym and tolde hym the trueth of everythinge. And he sayde unto her Doughter, thy fayth hath saved the, goo in peace, and be whole off thy plague.

Whyll he yet spake, there cam from the ruler of the synagogis housse, certayne which sayde: thy doughter is deed: why deseasest thou the master eny further? As sone as Jesus herde thatt worde spoken, he sayde unto the ruler of the synagoge: Be not afrayed, only beleve. And he suffred no man to folowe hym moo then Peter, and James

and Jhon James brother. And he cam unto the housse of the ruler off the synagoge, and sawe the wondrynge and them that wepte and wayled greatly, And he went in and  
 511 sayde unto them: Why make ye this adoo and wepe? The mayden is not deed, but slepith. And they lawght hym to scorne. Then he put them all out, and toke the father and the mother off the mayden, and them that were with hym, and entred in where the mayden laye, And toke the mayden by the honde, and sayde unto her: Tabitha, cumi: which is by interpretacion: mayden I saye unto the, aryse. And streight the mayden arose, and went on her fete. For she was of the age of twelve yeres. And they were astonied at it out of measure. And he charged them straytly, that no man shulde knowe off it. And commaunded to geve her meate.

#### The .vj. Chapter.

And he departed thens, and cam into his awne countre, and his disciples folowed hym. And when the saboth daye was come, he began to teache in the synagoge. And many thatt herde hym were astonyed, and sayde: From whens hath he these thinges? and what wysdom is this that is geven unto him? and suche vertues that are wrought by his hondes? Ys not this that carpenter Marys sonne, the brother off James, and Joses and Juda and Simon? and are not his sisters here with us? And they were hurt by the reason of him. And Jesus sayde unto them: a prophet is not despysed but in his awne countre, and amonge his awne kynne, and amonge them that are of the same housholde. And he coulde there shewe no myracles butt leyd his hondes apon a feawe sicke foolke and healed them. And he merveyled at their unbelefe.

514 And he went aboute by the tounes that lye in circuite, teachynge. And he called the twelve, and began to sende them, two and two, and gave them power over unclene

spretes. And commaunded them, that they shulde take nothynge unto their Journey, save a rodde only: Nether scrippe, nether breed, nether mony in their pourses: butt shoulde be shood with sandals. And that they shulde not put on two coottes. And sayd unto them: whersoever ye entre into an housse, there abyde tyll ye departe thens. And whosoever shall nott receave you, nor heare you, when ye departe thens, shake of the duste that is under youre fete, for a remembraunce unto them. I saye verely unto you, itt shalbe easier for Zodom and Gomor, att the daye off iudgement, then for that cite.

And they went out and preached, that they shulde repent: and they caste out many devylles. And they annoynted, many that were sicke with oyle and healed them.

And kynge Herode herde of him, for his name was spread abroad, And he said: Jhon baptiste is risen agayne from deeth, and therfore myracles worke in hym. Wother sayd, it is helyas: and some sayde: it is a prophet, or as won of the prophettes. But when Herode herde of him he sayd: it is Jhon whom I beheded, he ys risen from deeth agayne.

For Herode himsilfe, had sent forth, and had taken Jhon, and bounde him and cast him into preson for Herodias sake which was hys brother Philippes wyfe. For he had married her. Jhon said unto herode: It is not lafull for the to have thy brothers wyfe. Herodias layd waite for him, and wolde have killed him, butt she coulde not. For Herode feared Jhon, knowynge that he was iuste and holy, and gave him reverence, And when he herde him he did many thinges, and herde him gladly.

And when a convenyent daye was come. Herode on hys birthdaye made a supper to the lordes, captayns, and chefe estates of galile. And the doughter of the same Herodias cam in and daunsed, and pleased Herode and them that sate att bourde also, Then the kinge sayd unto the

mayden: axe of me what thou wilt, and I will geve it the. And he sware unto her whatsoever thou shalt axe of me, I will geve it the, even unto the one halfe of my kyngdom. And she went forth and sayde to her mother: what shall I axe? And she sayde: Jhon baptistes heed. And she cam in streighwaye with haste unto the kinge, and axed sayinge: I wyll, that thou geve me by and by in a charger the heed of Jhon baptist. And the kinge was sorye yet for hys othes sake, and for their sakes which sate att supper also, he wolde not put her besyde her purpost. And immediately the kynge sent the hangman and commaunded his heed to be brought in. And he went and beheeded him in the preson, and brought his heedde in a charger and gave hit to the mayden, and the mayden gave it to her mother. When his disciples herde of it, they cam and toke uppe his body, and put it in a tounge.

52v And the apostles gaddered themselves togeddre to Jesus, and tolde him all thynges, booth what they had done, and what they had taught. And he sayd unto them: come ye aparte into the wyldernes, and rest awchyle. For there were many commers and goers. And they hade no leasur wos for to eate. And he went by shippe asyde out off the waye into a desertt place. And the people spyed them when they departed: and many knewe him, and they hasted afote thether out of every cite, and cam thither before them, And cam togedder unto hym. And Jesus went out and sawe moche people, and had compassion on them, because they were lyke shepe whych had no shepherde. And he began to teache them many thynges.

And when the daye was nowe farre spent, his disciples cam unto him sayinge: thys ys a desert place, and nowe the daye ys farre passed, lett them departe, that they maye goo into the countrey rounde about, and into the tounes, and bye them breed: for they have nothyng to eate. He answered and sayde unto them: geve ye them to eate. And

they sayde unto hym: shall we goo and bye ij.C. penyworth of breed, and geve them to eate? He sayde unto then: howe many loves have ye? Goo and loke. And when they had serched, they sayde: v. and. ij. fysshes. And he commaunded them to make them all sytt doune, by compaynes apou the grene grasse. And they sate doune here a rowe and there a rowe, by houndredes and by fyfties. And he toke the v. loves and the. ij. fysshes And loked uppe to heven and blest, and brake the loves, and gave them to hys disciples to put before them, and the ij. fysshes he devyded among them all. And they all ate, and were satisfied. And they toke uppe twelve basketes full off the gobbettes and of the fysshes. And they that ate were about fyve thousand men.

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And streyghtwaye he caused hys disciples to goo into a shippe, and to goo over the water before unto bethsaida, whill he sent awaye the people. And as sone as he had sent them away, he departed into a mountaine to praye. And when even was come, the shippe was in the myddes of the see, and he alone on the londe, and he sawe them troubled in rowinge, for the wynde was contrary unto them. And aboute the fourth quarte of the nyght, he cam unto them, walkinge apou the see, and wolde have passed by them. When they sawe him walkinge apou the see, they supposed yt had bene a sprete, and cryed oute: For they all sawe hym, and they were afrayed. And anon he talked with them, and sayde unto them: be of good chere, ~~it is~~ I, be not afrayed. And he went unto them into the shippe, and the wynde ceased, and they were sore amased in themselves beyonde measure, and marveyled. For they remembered nott off the loves, because their hertes were blynded.

And they cam over, and went into the londe off genazareth, and drue up into the haven. And as sone as they were come out off the shippe, streyght they knewe hym,

and ran forth throughout all the region rounde a about,  
 and began to cary aboute in beeddes all that were sicke,  
 when they herde tell that he was there. And whithersoever  
 he entred into the tounes, or cites, or vyllages, they leyde  
 their sicke in the stretes, and prayed hym, thatt they  
 53v myght touche and hit wer but the edge off hys vesture.  
 And as many as touched hym were safe.

### The .vij. Chapter.

And the pharises cam togedder unto hym, and dyvers off  
 the scribes which cam from Jerusalem. And when they  
 sawe certayne of hys disciples eate breed with commen  
 handes (that is to saye, with unwesshen hondes) they  
 complayned. For the pharises, and all the Jewes, excepte  
 they washe their handes ofte, eate not, observinge the tradi-  
 cions of the seniours. And when they come from the mar-  
 kett, except they washe themselves they eate not. And  
 many other thinges there be, which they have taken upon  
 them to observe, as the wasshing of cuppes and cruses,  
 and of brasen vessels, and of tables.

Then axed hym the pharises and scribes: why walke  
 not thy disciples accordinge to the traditions of the se-  
 niours, butt eate breede with unwesshen hondes? He an-  
 swered and sayde unto them well prophesied hath Esayas  
 of you ypocrytes as it is written: This people honoreth me  
 with their lypes, but their hert is farre from me: In vayne  
 they worshippe me, teachinge doctryns which are noth-  
 inge but the commandementes off men, for ye laye the  
 commandement of God aparte, and ye observe the tradi-  
 cions of men as the wessing off cruses and off cuppes, and  
 many other suche lyke thinges ye do.

And he sayde unto them: well, ye putt awaye the com-  
 mandement of God, to mayntayne youre owne tradicions.  
 For Moses sayde: Honoure thy father and thy mother:  
 54r and whosoever sayeth evyll to his father or mother, let hym



dey for it. But ye saye: a man shall saye to his father or mother Corban, that is, whatsoever thyng I offer, that same doeth proffit the. And ye soffre no more that a man do enythyng for his father or mother, and thus have ye made the commaundement off God off none effecte through youre awne tradicions which ye have ordeyned. And many soche thynges ye do.

And he called all the people unto hym, and sayde unto them: Herken unto me every one off you and understonde: there is nothyng withoutt a man that can diffyle hym when hitt entreth into hym, but thoo thynges which procede out of a man are those which defyle a man. Yf eny man have eares to heare, let hym heare. And when he cam into a housse away from the people, his disciples axed him of the similitude, and he sayd unto them: Do ye then lacke understandinge: Do ye not yet perceave, that whatsoever thinge from without entreth into a man, hit cannot defyle hym, because hit entrith not into his hert, but into the belly: and goeth out into the draught that porgeth oute all meates.

And he sayde that defileth a man whiche cometh oute of a man. For from within even oute off the herte off men, proceade evyll thoughtes: advoutry, fornicacion, murder, theft, coveteousnes, wickednes, diceyte, unclennes, and a wicked eye, blasphemy, pryde, folisshnes: All these evyll thynges, come from within, and defile a man.

And from thence he rose and went into the borders off Tire and Sidon, and entred into an housse, and wolde that no man shulde have knowen off hym: Butt he culde nott be hid. For a certayne woman whose doughter had a foule sprete when she herde off hym, cam and fell doune att hys fete. The woman was a greke out off sirophenicia, and she besought hym that he wolde caste out the devyll out off her doughter. Jesus sayde unto her: lett the chyl dren fyrst be feed. It ys nott mete, to take the chyl dre ns breed, and to

54v

caste itt unto whelppes. She answered and sayde unto hym: even soo master, neverthelesse, the whelppes also eate under the table off the chyldrens cromes. And he sayde unto her: for thys sayinge goo thy waye, the devyll ys gon out off thy doughter. And when she was come home to her housse she founde the devyll departed, and her doughter lyinge on the beed.

And he departed agayne from the coostes off Tyre and Sydon, and cam unto the see off Galile throwe the myddes off the coostes off the. x. cites, And they brought unto him won that was deffe, and stambred in hys speche, and prayde hym to laye hys honde apon hym. And he toke hym asyde from the people, and putt hys fyngers in hys eares, and did spet, and touched his tounge, and loked up to heven, and syghed, and sayde unto hym: ephatha that ys to saye, be openned. And streyghtwaye hys eares were openned, and the stringe off hys tounge was loosed, and he spake playne. And he commaunded them that they shulde tell no man. Butt the more he forbad them, soo moche the more a greate deale they pubblessed it. And  
 55r were beyonde measure astonyed, sayinge: He hath done all thinges well, and hath made booth the deffe to heare, and the dom to speake.

### The .viij. Chapter.

In those dayes when there was a very greate companye, and had nothinge to eate, Jesus called hys disciples to hym, and sayd unto them: my herte melteth on this people, because they have nowe bene wyth me iij. dayes, and have nothinge to eate: And yf I shulde sende them awaye fastinge to their awne houses, they shulde faynt by the waye. For dyvers of them cam from farre, And hys disciples answered hym: from whence myght a man suffyse them with breed here in the wyldernes? And he axed them: howe many loves have ye? They sayde: seven. And

he commaunded the people to sitt doune on the grounde. And he toke the. vij. loves, gave thankes, brake, and gave to hys disciples, to set before them. And they sett them before the people. And they had a feawe smale fysshes, and he blessed them and commaunded them also to be sett before them, They ate and were suffysed, and they toke up off the broken meate that was lefte, vij. basketes full. They that ate were in nomber aboute fowre thousand. And he sent them awaye.

And anon he toke shippe whith his disciples, and cam 55v into the parties of dalmanutha. And the pharises cam forth, and began to dispute whith hym, and sought of hym a signe from heven temptinge him, and he syghed in his sprete and sayde: why doth thys generacion seke a signe? Verely I saye unto you, there shall no signe be geven unto thys generacion. And he lefte them and went into the shippe agayne, and departed over the water.

And they had forgotten to take breed with them, nether had they in the shippe with them more then one loofe. And he charged them sayinge: take hede, beware of the leuen of the pharises, and the leuen of Herode. And they reasoned amonge themselves saynge: we have no breed. And when Jesus knewe that he sayde unto them: why take ye thought because ye have no bread? perceave ye not yet, nether understonde? Have ye youre herttes yett blynded? Have ye eyes and se nott? and have ye eares and heare not? Do ye nott remember? When I brake v. loves amonge. v.M. men, Howe many baskettes full of broken meate toke ye upp? They sayde unto him xij. When I brake vij amonge iiij M howe many baskettes of the le- vinges of broken meate toke ye up? they sayde vij. And he sayde unto them: howe is it that ye understonde not?

And he cam to bethsayda, and they brought a blynde man unto him and desyred hym, to touche him. And he caught the blinde by the honde, and ledd hym out off the

56r toun, and spat in hys eyes and put hys hondes apon hym, and axed him yf he sawe enythinge, and he loked up and sayde: I se men, For I se them walke as they were trees. After that he put his hondes agayne apon his eyes, and made hym see. And he was restored to his sight, and sawe every man clerly. And he sent hym home to his awne housse sayinge: nether goo into the toun, nor tell it to eny in the toun.

And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi, and by the waye he axed his disciples sayinge: whom do men saye that y am? They answered: some saye that thou arte Jhon Baptiste: some saye Helyas, and some one off the prophetes. And he sayde unto them: But whom saye ye that I am? Peter answered and sayd unto hym: Thou arte very Christe. And he charged them, that they shulde tell no man off it. And he began to declare unto them, howe that the sonne of man muste suffre many thynges, and shulde be reprovod off the seniours and off the hye prestes and scribes, and shulde be kylled, and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke hym asyde, and began to chyde hym. He tourned aboute, and loked on his disciples, and rebuked Peter sayinge: Goo after me Satan. For thou saverest not the thynges off God: But the thynges off men.

56v And he called the people unto hym, with his disciples also, and sayd unto them: Whosoever wyll folowe me, lett hym forsake hymselfe, and take up his crosse, and folowe me. For whosoever wyll save his lyfe, shall lose it. But whosoever shall lose his lyfe for my sake and the gospels, the same shall save it. What shal it profet a man, yf he shulde wyn all the worlde, and loose his awne soule? or els what shall a man geve, to redeme his soule agayne? Whosoever therfore shall be asshamed off me and off my wordes, amonge this advoutrous and sinfull generacion:

of hym shall the sonne of man be ashamed, when he cometh in the glory of his father with the holy angels. And he sayde unto them: Verely I saye unto you: There be some off them that stonde here, which shall not taste of deeth, tyll they have sene the kyngdom off God come with power.

## The .ix. Chapter.

And after. vj. dayes Jesus toke Peter, James, and Jhon and leede them up into an hye mountayne out of the waye alone, and he was transfigured before them. And his rayment did shyne, and was made very whyte, even as snowe: so whyte as noo fuller can make upon the erth And there apered unto them Helyas with Moses: And they talked with Jesu. And Peter answered and sayde to Jesu: Master, here is good beinge for us, let us make. iij. tabernacles, one for the, one for Moses, and one for Helyas. And wist not what he sayde. For they were afrayde. And there was a cloude that shaddowed them. And a voyce cam out of the cloude saynge: This ys my dere sonne, here hym. And sodenly, they loked rounde aboute them, and sawe no man more, but Jesus only.

As they cam doune from the hill, he charged them, that they shulde tell no man what they had sene, tyll the sonne of man were risen from deeth agayne. And they kepte that saynge within them, and demaunded won of another, what that rysinge from deeth agayne shulde meane? And they axed hym sayinge: why then saye the scribes, that Helyas muste fyrste come? He answered and sayde unto them: Helyas at his fyrste commynge, shall brynge all thynges agayne into good order: And even so ys it wrytten off the sonne off man, that he shall suffre many thinges, and shall be set att nought. And I saye unto you, thatt Helyas ys come, and they have done unto hym whatsoever pleased them, as it is wrytten off hym.

And he cam to his disciples, and sawe moche people aboute them, and the scribes disputinge with them. And streyghtwaye all the people behelde hym and were amased, and ran to hym, and saluted hym. And he sayde unto the scribes: What dispute ye with them? And won of the companye answered and sayde: Master, I have brought my sonne unto the, which hath a dom spirite, And whensoever he taketh hym, he teareth hym, and he fometh, and gnassheth with his tethe, and pyneth awaye. And I spake to thy disciples that they shulde caste hym out, and they coude nott.

He answered him and sayd: O generacion without faight, howe longe shall y be with you. Howe longe shall y suffre you? bringe him unto me. And they brought him unto him. And as sone as the sprete sawe him, he tare him.  
 57v And he fell doune on the grounde walowinge: And fo- mynge. And he axed his father: howe longe is it agoo, sens this hath happened hym? And he sayde, of a chylde. And ofte tymes casteth hym into the fyre, and also into the water, to destroye hym. Butt yff thou canste do enythyng, have mercy on us, and helpe us. Jesus sayde unto him: ye yf thou couldest beleve, all thynges are possyble to hym that belevith. And streyghtwaye the father off the chylde cryed with teares sayinge: Lorde I beleve, sucker myne unbelefe.

When Jesus sawe that the people cam runnyng togeder unto hym, he rebuked the foule sprete, sayinge unto hym: Thou dom and deffe sprete, I charge the come out of hym, and entre no more into hym. And the sprete cryed, and rent him sore, and cam out: And he was as won that had bene deed, insomuche that many sayde, he is deed. Butt Jesus caught hys honde, and lyfte hym upp, and he roose. And when he was come into the housse, his disciples axed him secretly: why coude nott we caste hym out? And he sayde unto them: thys kynde can by no nother meanes come forth, but by prayer and fastyng.

And they departed thens, and toke there iorney thorowe galile, and wolde not, that eny man shulde have knowen itt. For he taught hys disciples, and sayde unto them: The sonne off man shalbe delyvered into the hondes off men, and they shall kyll hym, and after that he ys kyllled he shall aryse agayne the thryd daye. Butt they wiste nott what that sayinge meant, and were affrayed to axe hym.

58r

And he cam to Capernaum, and when he was come to housse, he sayde to them: what was that ye disputed bytwene you by the waye? And they helde their peace (for by the waye they reasoned amonge themselves, who shulde be the chefest) And he sate doune, and called the twelve unto hym, and sayd to them: yf eny man desyre to be fyrst, the same shalbe last off all, and servaunt unto all. And he toke a chylde and sett hym in the myddes of them, and toke hym in hys armes and sayde unto them: Whosoever receave eny soche a chylde in my name, he receaveth me: And whosoever receaveth me, receaveth not me, but him that sent me.

Jhon answered him, sayinge: master, we sawe won castinge out devyls in thy name, which foloweth not us, and we forbade hym, because he foloweth us nott. But Jesus sayde: forbid hym nott. For there ys no man that shall do a myracle in my name, and can speake lightly evyll of me. Whosoever is not agaynste you, is on youre parte. And whosoever shall geve you a cuppe off water to drinke for my nams sake because ye are belongynge to christe, verely I saye unto you, he shall nott loose his rewarde.

And whosoever shall hurte won of this litell wons, that beleve in me, it were better for him, that a myll stone were hanged aboute his necke, and that he were cast into the see. And yf thy hande offende the, cut hym of. Itt ys better for the, to entre into lyffe maymed, then to goo, with two hondes into hell, into fire that never shalbe quenched,

58v where there worme dyeth nott, and the fyre never goeth oute. And yf thy fote offende the, cut hym of. It is better for the to goo halt into lyfe, then with ij. fete to be cast into hell, into fyre that never shalbe quenched: where there worme dyeth not, and the fyre never goeth oute? And yf thyne eye offende the plucke hym oute. Itt ys better for the to goo into the kyngdom of god with one eye, then havynge two eyes to be caste into hell fyre: where their worme dyeth nott, and the fyre never goeth oute.

Every man therfore shalbe salted with fyre: And every sacryfyse shalbe seasoned with saltt. Salt ys good. But yf the salt be unsavery: what shall ye salte therewith? Se that ye have saltt in youreselves. And have peace amonge yourselves, one with another.

### The .x. Chapter.

And he rose from thens, and went into the coostes of Jewry through the regyon that ys beyonde iordan. And the people resorted unto hym afresshe: And as he was wont he taught them agayne. And the pharyses cam and axed hym a question: whether it were lafull for a man to putt away hys wyfe. To prove hym. He answered and said unto them: what did Moses bid you do? And they sayde: Moses suffred to wryte a testimoniall of her divorsment, and to putt her away. And Jesus answered, and sayd unto them: For because of youre harde herttes he wrote thys precept unto you. But at the fyrst creacion, god made them man and woman, sayinge: for thys thinges sake shall  
59r a man leve father and mother, and byde by his wyfe, and. ij. shalbe made won flesshe. So then are they now nott twayne, but won flesshe, therfore that whych god hath cuppled, let nott man separate.

And in the housse his disciples axed him agayne of that mater. And he sayde unto them: Whosoever putteth away his wyfe, and maryeth another, breaketh wedlocke



to herwarde. And yf a woman forsake her husband, and be maryed to another, she committeth advourtry.

And they brought chyldren to hym that he shoulde touche them. And hys disciples chid thoose that brought them. When Jesus sawe that, he was displeased, and sayd unto them: Suffre the chyldren to come unto me and forbid them not. For unto suche belongeth the kingdom of god. Verely I saye to you, whosoever shall not receave the kyngdom of god as a chylde, he shall not entre therin. And he toke them uppe in his armes, and putt his hondes upon them, and blessed them.

And when he was come out into the waye, there cam won runninge and kneled to him, and axed him: Goode master, what shall I do, that I maye enheret eternal lyfe? Jesus said unto him: why callest thou me goode? there is no man goode but won, whych ys god. Thou knowest the commaundmentes. breake not matrimony, kyll not, steale nott, bere no falce wytnes, defraude no man, honore thy father and thy mother. He answered and said to him: master, all theese I have observed from my youth. Jesus behelde him, and had a favour to him, and said unto him: Won thinge is lackinge unto the Goo, and sell all that thou hast, and geve itt to the povre, and thou shalt have 59v treasure in heven, and come and folowe me, and take thy crosse on the. But he was discumforted with that sayinge, and went awaye mornynge, for he had greate possessions.

And Jesus loked rounde aboute, and sayd unto hys disciples: with what difficulte shall they that have ryches entre into the kingdom of God. Hys disciples were astonnyed att hys wordes. Jesus answered agayne, and sayde unto them: chyldren, howe harde is it for them, that truste in their ryches, to entre into the kyngdom off god. Hit ys easier for a camell to go thorowe the eye of an nedle, then for a ryche man to entre into the kyngdom of god. And they were astonnyed out of measure, sayinge betwene

themselves: who then can be saved? Jesus looked upon them, and sayde: with men it is impossible, but not with god: for with god all thinges are possible.

And Petre began to saye unto hym: Loo, we have forsaken all, and have folowed the. Jesus answered and sayde: Verely I saye unto you, there ys no man that hath forsaken housse, or brethren, or sisters, or father, or moder, or wyfe, other chyl dren, or londes, for my sake and the gosselles, whych shall nott receave an houndred foolde nowe in thys lyfe, houses, and brethren, and sisters, and mothers and children, and londes whith persecucions, and in the worlde to come eternall lyfe. Many that are fyrst, shall be last. And the last fyrst. They were in the waye goinge uppe to Jerusalem. And Jesus went before them, and they were amased, and as they folowed, were affrayde.

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And Jesus toke the xij. agayne, and began to tell them what thinges shulde happen unto him. Beholde we goo uppe to Jerusalem, and the sonne off man shalbe delyvred unto the hye preestes and unto the scribbes, and they shall condempne hym to deeth, and shall delyvre hym to the gentyls, and they shall mocke hym, and scourge him and spit upon hym, and kill him, and the thirde daye he shall ryse agane.

And James and Jhon the sons off Zebede, cam unto hym, sayinge: master, we wolde that thou shuldest do for us whatsoever we desyre. He sayde unto them: what wolde ye I shulde do unto you? They sayd unto hym: graunt unto us that we maye sitt won on thy ryght honde, and the other on thy lyfte honde, in thy glory. Butt Jesus sayd unto them: Ye wot not what ye axe. Can ye dryncke of the cuppe, that I shall drynke of? An be baptised in the baptim that I shalbe baptised in? And they sayd unto him: that we can. Jesus sayde unto them: ye shall drynke off the cuppe that I shall drynke of, and be baptised with the baptim that I shalbe baptised in: But to sitt on my right

honde and on my lifte honde, ys not myne to geve, but to them for whom it ys prepared.

And when the. x. herde that, they began to disdayne at James and Jhon. Butt Jesus called them unto him, and sayd to them: Ye knowe wele that they whych seme to beare rule amonge the gentyls, raygne as lordes over them. And they that be greate men amonge them exercyse auctorite over them. So shall it not be amonge you but woso-  
 60v  
 ever of you wilbe greate amonge you shalbe your minister. And wosoever wilbe chefe, shalbe servaunt unto all. For even the sonne of man came, nott that other shulde minister unto hym: but to minister, and to geve his lyfe for the redempcion of many.

And they cam to hierico, and as he went out off hierico, with his disciples and a greate nombre of people: Barthimeus the sonne of Thimeus which was blynde, sate by the hyewayes syde beggyng. And when he herde that it was Jesus off nazareth, he began to crye, and to saye: Jesus the sonne off David, have mercy on me. And many rebuked hyme, because he shulde hoolde is peace. But he cryed the moore a greate deale, thou sonne off David have mercy on me. And Jesus stode still, and commaunded hym co be called, and they called the blynde, saynge unto hym: be off good comfort ryse he calleth the. He threwe away his clooke, and roose and cam to Jesus, Aud Jesus answered, and sayd unto hym: what wilt thou that I do unto the? The blynde sayde unto hym: master, that y myght see. Jesus sayd unto hym: goo thy waye, thy sayght hath saved the, And by and by he received his sight, and folowed Jesus in the waye.

### The .xj. Chapter.

And when they cam nye to hierusalem, unto bethphage, and bethani, besydes mount olivte, he sent forth. ij. of his disciples, and sayde unto them: Goo youre wayes into the

611 tounne that is over agaynste you, And as sone as ye entre into it ye shall fynde a coolte bounde, whereon never man sate: loose hym and brynge hym hidder. and if eny man saye unto you: why do ye soo? saye that the lorde hath neade of him, and streightwaye he wyll sende hym hidder. They went their waye, and found a coolte tyed by the dore without in a place where two wayes mett, and they losed hym. And divers of them that stode there, sayd unto them: what do ye loosynge the coolte? and they sayd unto them: even as Jesus had commaunded them. And they let them goo. And they brought the coolte to Jesus, and caste their garmentes on hym, and he sate apon hym. And many spreede there garmentes in the waye. other cutt doune braunches of the trees, and strawed them in the waye. And they that went before and they that folowed, cryed, saynge: Hosianna: blessed be he that cometh in the name off the lorde. Blessed be the kyngdom that commeth in the name off hym that is lorde off oure father David. Hosianna in the hiest.

And the lorde entred into hierusalem, and into the temple. And when he had loked roundabout apon all thinges, and now the eventyde was come he went out unto bethany with the twelve. And on the morowe when they were come out from bethany, he hungred, and he spyed a fygge tree afarre off, havinge leves, and went to se whether he myght fynde enythinge thereon: but when he cam thereto, he founde nothinge butt leves. For the tyme off fygges was nott yet. And Jesus answered and sayd to it: 61v never man eate frute of the hereafter whill the worlde stondith. And his disciples herde it.

And they cam to hierusalem, and Jesus went into the temple, and began to cast out them which soolde and bought in the temple. And overthrewe the tabels of the money chaungers, and the stoles of them that soolde doves. and wolde not suffre that eny man caried a vessell thorowe

the temple. And he taught saynge unto them, ys it not written, howe that myne housse shalbe called the housse of prayer unto all nacions? Butt ye have made it a deen of theves.

And the scribes and hye prestes herde yt and sought howe to distroye him. For they feared hym because all the peple marveld at his doctrine. And when even was come, he went out of the cite. And in the mornynge as they passed by, they sawe the fygge tree dried uppe by the rotes. And Peter remembred, and sayd unto hym: master, beholde, the fygge tree which thou cursedst, ys widdred awaye. And Jesus answered, and sayde unto them: Have confidens in god. Verely I sye unto you, that whosoever shall saye unto this mountayne: take awaye thysilfe, and cast thysilfe into the see, and shall not waver in his herte, butt shall beleve that thoose thinges which he sayeth shall come to passe, whatsoever he sayeth shalbe done unto him. Therefore I saye unto you, whatsoever ye desyre when ye praye, beleve that ye shall have it and it shalbe done unto you. And when ye stond and praye, foryeve yf ye have anythinge agaynste eny man that youre father also which is in heaven, maye foryeve you youre trespasses.

62r

And they cam againe to hierusalem, and as he walked in the temple, there cam to hym the hye prestes, and the scribes, and the seniours, and sayd unto hym: by what auctorite doest thou these thinges? and who gave the this auctorite, to do these thinges? Jesus answered, and sayde unto them: I wyll also axe of you a certeyne thyng, and answere ye me, and I wyll tell you by what auctorite I do these thinges. Whether was the baptim of Jhon from hevin, or of men? Answer me. And they thought in themselves, saynge: Yf we shall saye, from heaven. he will saye: why then did ye not beleve hym? but yf we shall saye, of men, then feare we the people. For all men counted Jhon, that he was a veri prophett. And they answered, and sayd

unto Jesu: we cannot tell. And Jesus answered, and sayd unto them: nether wyll I tell you, by what auctorite I do these thynges.

### The .xij. Chapter.

And he began to speake unto them in similitudes. A certayne man planted a vineyarde, and compased it with an hedge, and ordeyned a wynepresse, and bilt a toure in hytt, and lett it out to hyre unto husbandemen, and went into a straunge countre. And when tyme was come he sentt to the tennautes a servaunt that he myght of the tenautes receive of the frute of the vyneyarde. And they caught hym and bett hym and sentt hym agayne empty. And moore-  
 62v over he sentt unto them another servaunt, and at hym they cast stones and brake hys heed, and sent him agayne all to revyled. And agayne he sentt another, and hym they kyllled: and many other, beetyng some, and kyllinge some.

Yet had he one sonne whom he loved tenderly, him also sent he att the last unto them, sayinge: they wyll feare my sonne. Butt the tenautes sayde within themselves: Thys ys the heyre, come lett us kill him, and the inheritaunce shalbe oures. And they toke him and killid him, and cast hym out of the vyneyarde. What shall then the lorde of the vyneyarde do? He will come and distroye the tenautes, and let out the vyneyarde to other. Have ye nott redde thys scripture? the stoone which the bylders did refuse, ys made the chefe stoone in the corner: Thys was done off the lorde, and ys merveyllous in oure eyes. And they went about to take hym, butt they feared the people. For they perceaved that he spake that similitude agaynst them. And they left hym and went their waye.

And they sent unto hym certayne off the pharises with Herodes servautes, to take hym in hys wordes. And as sone as they were come, they sayd unto hym: master, we

knowe that thou arte true, and careste for no man: For thou consydereste nott the degre off men, butt teacheste the waye off god truly: Ys yt lafull to paye tribute to Cesar, or nott? ought we to geve, or ought we nott to geve? He knewe their dissimulacion, and sayd unto them: Why tempte ye me? Brynge me a peny, that I maye se yt. And they brought hym one. And he sayde unto them: Whose ys thys ymage and superscripcion? And they sayde unto hym, Cesars. And Jesus answered, and sayde unto them: Then geve to Cesar that which belongeth to Cesar: And geve God that which perteyneth to God. And they marvelled att hym. 63r

And the saduces cam unto hym, which saye, there is no resurrection. And they axed hym, sayinge: Master, Moses wroote unto us, yff eny mans brother dye, and leve his wyf, behynde him, and leve no chyl dren: that then hys brother shulde take his wyfe, and reyse uppe seed unto his brother. There were seven brethren and the fyrst toke a wyfe, and when he dyed leeste no seede behynde hym. And the seconde toke her, and dyed: nether leest he eny seede, and the thyrde lykewyse. And seven had her, and leest no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then, when they shall ryse agayne: whose wyfe shall she be of them? For seven had her to wyfe. Jesus answered, and sayde unto them: Are ye not therfore deceived because ye knowe not the scryptures? Nether the power of God? For when they shall ryse agayne from deeth, they nether mary, nor are maryed: butt are as the angels which are in heaven. As touchynge the deed, that they shall ryse agayne: have ye nott redde in the boke off Moses, howe in the busshe God spake unto him sayinge: I am the God of Abraham, and the God of Ysaac, and the God of Jacob? He is not the god of the deed, butt the god of the livynge, ye are therfore greatly deceived.

And there cam won off the scribes, and when he had

63v herde them disputyng together, and perceaved that he had answered them well, he axed hym: Which is the fyrste of all the commaundementes? Jesus answered hym: The fyrste of all the commaundementes is. Heare Israhel, oure lorde God, is wone lorde. And thou shalt love thy lorde God with all thy hert, and with all thy soule, and with all thy mynde, and with all thy strengthe. This is the fyrste commaundement. And the seconde is lyke unto this. Thou shalt love thy neighbour, as thyselfe. There is none other commaundement greater then these.

And the scribe sayde unto hym: well master, thou hast sayde the truthe, thatt there ys one God, and that there is none but he. And to love hym with all the herte, and with all the mynde, and with all the soule, and with all the strengthe. And to love a mans neybour as hymselfe, ys a greater thyng then all holocaustes and sacrifices. And when Jesus sawe howe that he answered discretly, he sayd unto hym: Thou arte not farre from the kyngdome of god. And no man after that durst axe hym any question.

And Jesus answered, and sayd teachyng in the temple: howe saye the scribes, that christ is the sonne off David? for David hymselfe inspyred with the holy goost sayd: The lorde sayde to my lorde, sitt on my right honde tyll I make thyne enemys thy fote stole. Then David hymselfe calleth hym lorde, and by what meanes ys he then his sonne? And moche people herde hym gladly.

64r And he sayd unto them in his doctrine: beware off the scribes which love to goo in longe, clothynge: and love salutacions in the market places, and the chefe seates in the synagoges, and to sit in the uppermost roumes att feastes, and devoure widowes houses, and under a colour praye longe prayers. These shall have greater damnacion.

And Jesus sat over agaynst the treasury, and behelde howe the people putt money into the treasury. And many that were ryche, cast in moch. And there cam a certayne



povre widowe, and she threwe in two mytes, whiche make a farthyng And he called unto hym his disciples, and sayd unto them: Verely I saye unto you, that thys pover widowe hath cast moare in, then all they which have caste into the treasury. For they all putt in off their superfluite: But she off her poverté, cast in all that she had, even all her livyng

## The xiiij. Chapter.

And as he went out of the temple, won of his disciples sayd unto hym: Master, se what stones, and what byldynges are here. And Jessus answered, and sayde unto hym: Seist thou these greate byldynges? There shall not be lefte one stone apon another, that shall not be throwen doune.

And as he sate on mount olivete over ayenst the temple, Peter and James and Jhon and Anddrew axed hym secretly, tell us when these thinges shalbe? And what is the signe, when all these thinges shalbe fulfilled? And Jesus answered them, and began to saye: Take hede lest eny man deceave you. For many shall come in my name sayinge: I am Christ, and shall deceave many. 64v

When ye shall heare off warre, and tydynges off warre, be ye not troubled. For they muste nedes be. Butt the ende is nott yett. For there shall nacion aryse agaynste nacion, and realme agaynste realme. And there shalbe erthquakes, in all quarters, and famysshment, and troubles. These are the begynnynges off sorowes.

Butt take ye hede to youreselves. For they shall brynge you uppe to the counsels and into the synagogges, and ye shalbe beeten, and ye shalbe brought before rulers and kynges, for my sake, for a testimoniall unto them. And the gospell muste fyrste be publysshed amonge all nacions.

Butt when they leade you and present you take noo thought, aforehonde what ye shall saye, nether ymagion:

butt whatsoever is geven you att the same tyme, that speake. For it shall nott be ye that shall speake, butt the holy goost. Ye and the brother shall delyvre the brother to deeth. And the father the sonne, and the chyl dren shall ryse agaynste their fathers and mothers, and shall putt them to deeth. And ye shalbe hated off all men for my names sake. Butt whosoever shall endure unto the ende shalbe safe.

Moreover when ye se the abominable desolacion, whereoff is spoken by Daniel the prophete, stonde where itt ought nott, let hym that redeth it understonde itt. Then let them which be in iewry, fle to the mountaynes. And let  
 65r hym that is on the houssetoppe, nott descende doune into the housse, nether entre therein, to fetche enythinge oute off his housse. And lett hym thatt is in the felde, not tourne backe agayne unto tho thynges which he leefte behynde hym, for to take his cloothes with hym. Butt woo is then to them that are with chylde, and to them that geve soucke in thoose dayes. But praye, that youre flyght be not in the wynter. For there shalbe in those dayes suche tribulacion, as was not from the begynnyng off creatures, which God created, unto this tyme, nether shalbe. And excepte that the lord had shortened those dayes, no man shulde be saved, But for the electes sake, which he hath chosen, he hath shortened thoose dayes.

And then, yff eny man saye unto you: loo, here is Christ, loo, he is there, beleve nott. For falce christes shall aryse, and falce propetes, And shall shewe myracles and wonders, to deceave yf it were possible, evyn the electe. But take ye hede, beholde I have shewed you all thinges before.

Moreover in thoose dayes after that tribulacion, the sunne shall wexe darke, and the Mone shall not geve her light, and the starres off heven shall fall, And the powers which are in heven, shall move. And then shall they se the

sonne of man commynge in the cloudes, with greate power and glory. And then shall he sende his angels, and shall gaddre togedder his electe from the fouare wyndes, and from the one ende off the worlde to the other.

Learne a similitude of the fygge tree. When his 65v  
braunches are yett tender, and hath brought forthe leues, ye knowe, that sommer ys neare. So in lyke maner when ye se these thinges come to passe, understond, that it ys nye even att the dores. Verely I saye unto you, that thys generacion shall nott passe tyll all these thynges be done. Heven and erth shall passe, butt my wordes shall nott passe. Butt of the daye and the houre, knoweth no man: no nott the angels which are in heven: nether the sonne hymselfe, save the father only.

Take hede, watche, and praye, for ye knowe nott when the tyme ys. As a man which ys gone into a straunge cuntry and hath lefte hys housse, and geven auctorite to hys servauntes, and to every man hys worke, and commaunded the porter to watche. Watche therfore, for ye knowe not, when the master of the housse wyll come, whether att even, or at mydnyght, whether att the cocke crowynge, or in the daunyng: lest yff he come sodenly, he shulde fynde you slepyng. And that I saye unto you, I saye unto all men, watche.

#### The .xiiij. Chapter.

After two dayes folowed ester, and the dayes of swete breed. And the hie prestes and scribes sought meanes, howe they myght take hym by crafte and putt hym to deeth. Butt they sayde: nott on the feaste daye, leest eny busynes aryse amonge the people.

When he was in bethania, in the housse off Simon the leper, even as he sate att meate, there cam a woman with an 66r  
alabaster boxe of oyntment, called narde, that was pure and costly, and she brake the boxe and powred it on his

heed. There were some that disdayned in themselves, and sayde: what neded this waste of oyntment? For it myght have bene soolde for more then two houndred pens, and bene geven unto the povre. And they grudged agaynste her.

And Jesus sayd: lett her be in reest, why greve ye her? She hath done a goode worke on me. Ye, and ye shall have povre with you allwayes: and whensoever ye will, ye maye do them goode: butt me ye shal not have alwayes. She hath done that she coulde: she cam aforehonde to anoynt my boddy to his buryngewarde. Verely I saye unto you: wheresoever thys gospell shalbe preached thorowout the whole worlde: thys also that she hath done, shalbe rehearsed in remembraunce of her.

And Judas Iscarioth, won off the twelve, went awaye unto the hye prestes, to betraye him unto them. When they herde that, they were gladde, and promised that they wolde geve hym money. And he sought, howe he myght conveyently betraye hym.

And the fyrst daye of swete breed, when they offered the pascal lambe, his disciples sayd unto hym: where wylt thou that we goo and prepare that thou mayste eate the ester lambe? And he sent fourth two of his disciples, and sayde unto them: Goo ye into the cite, and there shall a man mete you beringe a pitcher of water, folowe hym: And whithersoever he goeth in, saye ye to the good man off the housse: 66v The master axeth where is the geest chambre, where I shall eate the ester lambe with my disciples. And he wyll shewe you a greate parlour, paved, and prepared: there make red-dy for us. And his disciples went forth, and cam into the cite, and founde as he had sayd unto them, and made red-dy the ester lambe.

And att even, he cam with the twelve. And as they sate att borde and ate, Jesus sayde: Verly I saye unto you: that won off you shall betraye me, which eateth with me. And

they began to morne, and to saye to hym won by won: ys it I? And another sayde: Ys it I? he answered, and sayd unto them: It is won of the. xij. and the same depeth with me in the platter. The sonne of man goeth, as it is written of hym: but woo be to that man, by whome the sonne of man is betrayed. Goode were hitt for hym, if that man had never bene borne.

And as they ate, Jesus toke breede, gave thankes, brake it and gave it to them and sayd: Take, eate, Thys ys my body. And he toke the coppe, gave thankes, and gave it to them, and they dronke all off it, And he sayde unto them: Thys ys my bloude of the newe testament, which shalbe sheed for many. Verely I saye unto you: I wyll drynke no moore off this frute off the vyne, untill that daye, that I shall drynke it newe in the kyngdom of god. And when they had sayd grace, they went out into the mount olivete.

And Jesus sayde unto them: All ye shalbe hurtt thorowe me thys nyght, For it is written: I wyll smyte the shepheard, and the sheepe shalbe scattered. Butt after that I am rysen agayne I wyll goo into galile before you. Peter sayde unto hym: And though all men shulde be hurte, yett wolde nott I. And Jesus sayd unto hym: Verely I saye unto the thys daye even in this nyght, before the cocke crowe twyse, thou shalt deney me thryse. And he spake boldlyer: no, if I shulde dey with the, I woll not deny the. Lykewyse also sayd they all. 67r

And they cam into a place named gethsemani, And he sayde to his disciples: Sitt ye here, whyll I goo aparte and praye. And he toke with hym Peter, James, and Jhon, and he began to waxe abasshede and to be in an agony. And sayde unto them: My soule is very hevy even unto the deeth, tary here and watche. And he went forth a lytle and fell dounne on the grounde and prayede, That yf it were possible, the houre myght passe from hym, And he sayde: Abba father, all thinges are possible unto the, take

awaye this cuppe from me. neverthelesse nott that I wyll, butt that thowe wilt be done.

And he cam, and founde them slepinge, and sayd to Peter: Simon slepest thou? Coudest not thou watche with me one houre? watche ye, and praye, leest ye entre into temptacion, the sprete is redy, but the flessch is weeke. And agayne he went awaye and prayde, and spake the same wordes. And he returned and founde them aslepe agayne, for their eyes were hevy: nether coulde they tell what they myght answer to hym. And he cam the thyrde tyme, and sayd unto them: slepe hens forth and take youre ease. It is ynough. The houre is come, Beholde the sonne of man shalbe delyvred into the hondes of synners. Ryse uppe, let us goo, Loo he that betrayeth me, is come nye.

And immediatly whill he yett spake cam Judas, won off the twelve, and with hyme a greate nombre off people with sweardes and staves from the hye prestes and scribes and seniours. He that betrayed hym, gave them a generall token, sayinge: whosoever I do kisse, he it is, take hym, and leade hym awaye warely. And as sone as he was come, he went streightwaye to him, And sayd unto hym: master, master, and kissed him. And they leyde their hondes on him. and toke him Won off them that stode by drue out a swearde, and smote a servaunt off the hye preste, and cutt off hys eare.

And Jesus answered and sayd unto them: ye cam out as unto a thefe with sweardes and with staves ffor to take me, I was dayly with you in the temple teachinge, and ye toke me not, but that the scriptures shulde be fulfilled: and they all forsoke hym and ranne awaye. And there was a certeyne yonge man thatt folowed hym cloothed in linen upon the bare, and the yonge men caught hym, and he lefte his lynnyn and fled from them naked.

And they leedde Jesus awaye to the hiest preste off all, and to hym came all the hye prestes and the seniours, and

the scribes. And Peter folowed a greate way of even into the pallys of the hye preste, and he was there and sat with the servauntes, and warmed hymselfe att the fyre.

68r

And the hye prestes and all the counsell sought for witnes agaynste Jesu, to putt hym to deeth, And they founde noone. Yett many bare falce witnes agaynste hym, butt their witnes agreed not togedder. And there aroose certayne and brought falce witnes againste hym, sayinge: We herde hym saye: I wyll destroye this temple made with hondes, and within thre dayes I wyll bilde another made without hondes. And there witnes agreed not togedder.

And the hyeste preste stode uppe before them all, and axed Jesus sayinge: answerest thou nothings? Howe is it that these beare witnes agaynst the? And he helde his peace, and answered noothyng. Agayne the hyeste preste axed hym, and sayde unto hym: Arte thou the Christ the sonne off the blessed? And Jesus sayde: I am. And ye shall se the sonne off man sitt on the ryght honde of power, and come in the cloudes off heven. Then the hiest preste rent his clothes and sayd: what nede we eny further witnes? ye have herde the blasphemy, what thinke ye? And they all gave sentence that he was worthy of deeth. And some began to spit at hym, and to cover his face, and to bet hym with their fistes, and to saye unto him arede unto us. And the servauntes boffeted him on the face.

And Peter was beneeth in the pallys, and there cam won off the wenches off the hiest preste, And when she sawe Petre warmynge hymselfe, she loked on hym, and sayd: wast not thou also with Jesus of Nazareth? And he denyed it sayinge: I knowe hym not, nether wott I what thou sayest: And he went out into the poorche, and the cocke crewe. And a damsell sawe hym, and agayne began to saye to them that stode by, thys ys won of them. And he denyed yt agayne. And anon after, agayne they that stode

68v

by, sayde to Peter: suerly thou arte won off them, for thou arte of galile, and thy speache agreth therto. And he began to coursse and to sweare, sayinge, I knowe nott thys man off whom ye speake. And agayne the cocke crewe. And Peter remembred the worde that Jesus sayd unto him: before the cocke crowe twyse thou shalt deny me thryse, and began to wepe.

### The .xv. Chapter.

And anon in the dawninge heelde the hye prestes a counsell with the seniours and the scribes, And also the whoole congregacion, and bounde Jesus and ledde hym awaye, and delyvered hym to Pilate. And Pilate axed hym: Arte thou the kynge off the Jewes? And he answered, and sayde unto hym: thou sayest yt. And the hye prestes accused hym off many thynges. Pylate axed hym agayne, sayinge: Answerest thou nothyng? Behoolde howe many thinges they lay unto thy charge? Jesus yett answered never a worde, so that Pilate merved.

69r Att the feast Pilate was wont to delyvre att their pleasure a presoner: whomsoever they wolde desyre. And there was one named Barrabas, which laye bounde with them, that caused insurrection, and in the insurrection committed murther. And the people called unto hym, and began to desyre off hym, accordinge as he had ever done unto them. Pylate answered them, and sayd: Wyll ye that I loose unto you the kynge off the Jewes? For he knewe that the hye prestes had delyvered hym off envy. Butt the hye prestes had moved the people that he shulde rather delyvre Barrabas unto them.

Pylate answered agayne, and sayd unto them: What wyll ye then that I do with hym, whom ye call the kynge of the Jewes? And they cryed agayne: crucify hym. Pylate sayde unto them: What harme hath he done? And they cryed the moore fervently: crucifi hym. Pylate willinge to



content the people, loused Barrabas, And delyvered Jesus scourged for to be crucified.

And the souddeers ledde hym awaye into the commen hall, and called togedder all the whoole multitude, and they clothed hym wyth purple, and they plated a croune off thornes and crowned hym withall, And began to salute hym: hayl kynge off the Jewes. And they smoothe hym on the heed with a rede, and spatt apon hym, and kneled doune and worsheped hym.

And when they had moocked him, they toke the purple off him, and put his awne cloothes no him, and ledde him oute, to crucify him. And they compelled won that passed by called Simon of cerene (which cam oute of the felde, and was father off Alexander and Rufus) to beare hys crosse. And they brought him to a place named Golgotha (which is by interpretacion, the place off deed mens scoulles) and they gave him to drynke wyne myngled with mirre, butt he receaved it not. 69v

And when they had crucified hym, they parted hys garmentes, castinge loottes for them, what every man shulde have. And it was aboute the thyrde houre, and they crucified hym. And the title of the cause of hys deeth was wrytten, The kynge of the iewis. And they crucified with him two theves: the one on his ryght honde, and the other on hys lifte honde. And the scripture was fulfilled, which sayeth: and he was counted amonge the wicked.

And they that went by, rayled on hym: waggyng their heedes, and sayinge: A wretche, that destroyest the temple and byldest yt in thre dayes. Save thysilfe, and come doune from the crosse. Lykewyse also mocked him the hye prestes amonge themselves whyth the scribes, and sayde: He saved other men, hymselfe he cannot save. Lett Christ the kynge of Israel nowe descende from the crosse, that we maye se and beleve. And they that were crucified with him, checked hym also.

And when the sixte houre was come, darknes arose over all the erth, untill the nynthe houre. And att the nynthe houre Jesus cryed with a loude voyce, sayinge: Eloi, Eloi, lama sabaththani, which is yf yt be interpreted: my god, my god, why hast thou forsaken me? And some  
 70r off them that stode by when they herde that sayde: behoolde he calleth for Helias. And won ran, and filled a sponge full off veneger, and putt yt on a rede, and gave it hym to drynke, sayinge: lett hym alone, let us se whither Helias wyll come and take hym doune.

Butt Jesus cryed with a loude voyce, and gave uppe the gooste. And the vayle off the temple did rent in two parties, from the toppe to the boottome. And the undercaptayne which stode before hym sawe that he so cryed and gave uppe the gooste, and he sayd: truely this man was the sonne of god. There were also wemen a good waye of beholdinge him, amonge whom was Mary magdalen, and Mary the mother of James the lytle and of Joses, and Mary Salome. which alsoo when he was in galile, folowed hym, and minstred unto him, and many other wemen which cam uppe with hym to hierusalem.

And nowe when nyght was come (because it was the even that goeth before the saboth) Joseph of arimathia a noble senatour (which also loked for the kyngdom of god) cam And went booldly unto Pylate, and begged the boddy off Jesu, Pylate merved that he was alreedy deed and called unto hym the under captayne, and axed of him, whether he had bene eny whyle deed. And when he knewe the trueth off the under captayne, he gave the boddy to Joseph. And he bought a linnen cloothe, and toke hym doune and wrapped hym in the lynnen cloothe, and layde hym in a tombe, that was hewen oute of the rocke. And roolled a stone unto the dore off the sepulcre. And Mary  
 70v magdalen and Mary Jose beheld where he was layde.

## The .xvj. Chapter.

And when the sabboth daye was past, Mary magdalen, and Mary Jacobi, and Salome, bought oyntmentes, that they myght come and anoynt him. And yerly in the morninge the nexte daye after the sabboth day they cam unto the sepulcre, when the sun was risen, And they said won to another: who shall rolle awaye the stone from the dore off the sepulcre? And when they behelde yt, they sawe how the stone was rolled awaye. For it was a very greate won, and they went into the sepulcre, and sawe a yonge man, sittinge on the ryght syde, cloothed in a longe white garment, and they were abasshed.

He sayd unto them, be nott afrayed, ye seke Jesus of nazareth, which was crucified. He ys rysen, he ys nott here. Behoolde the place, where they putt hym. Butt go youre waye, and tell his disciples, and namly Peter, that he is goone before you into galile, there shall ye se hym, as he sayde unto you. And they went oute quickly and fled from the sepulcre. For they trembled and were amased, Nether said they enythinge to eny man, for they were afrayed.

When Jesus was risen the morowe after the sabboth daye, he appered fyrst to Mary magdalen, oute off whom he cast seven devyls. And she went, and toolde them that were with hym, as they morned and weppte. And when they herde, that he was alive, and had appiered to her: they beleved it not. After that, he appered unto two of them in a straunge figure, as he walked, and went into the country. And they went, and toolde it to the remnaunt. And they beleved them nether. 711

After that he appered unto the eleven as they sate at meate: and cast in their tethe their unbelese, and hardnes off herte: because they beleved not them which had sene hym after his resurreccion. And he sayd unto them. Go ye into all the woorld, and preache the gospell to all crea-

turs: Whosoever beleveth, and ys babtised, shalbe safe:  
And whosoever beleveth nott, shalbe dampned.

And these signes shall folowe them that beleve: In my name they shall cast oute devyls, and shall speake with newe tonges, and shall kill serpentes. And yf they drynke eny dedly thyng, yt shall nott hurte them. They shall laye their hondes on the sike, and they shall recovre. So then when the lorde had spoken unto them, he was receaved into heven, and sate on the right honde of god. And they went forth, and preached everywhere, And the lorde wrought with them, And confirmed their preachynge with myracles that folowed.

The ende of the gospell of. S. Marke.

## The Gospell off S. Luke.

71v

Forasmoche as many have taken in hond to compyle a treates off thoo thynges, which are surely knowen amonge us, even as they declared them unto us, which from the begynnyng sawe them with their eyes, and were ministers at the doying: I determined also, as sone as I had searched out diligently all thinges from the begynnyng, that then I wolde wryte unto the, goode Theophilus, that thou myghtest knowe the certente off thoo thinges, whereof thou arte informed.

### The fyrst. Chapter.

In the tyme of Herode kynge of iewry, there was a certayne prest named Zacarias, off the course of Abie. And his wyfe was of the doughters of Aaron: And her name was Elisabeth. Booth were perfect before god, and walked in all the lawes and ordinacions of the lorde that no man coulde fynde fawte with them. And they had no childe, because that Elisabeth was barren, And booth were wele stricken in age.

Hit cam to passe, as he executed the prestes office, before god as his course cam (accordinge to the custome of the prestes office) his lott was to bren odoures, And went into the temple of the lorde, and all the multitude of people were without in their prayers whill the odoures were abrennyng. There appered unto him the lordes angell, stondinge on the right syde off the aultte off odours. And when Zacharias sawe hym, he was abasshed and feare cam on hym. 72r

The angell sayde unto hym: feare not Zacary, ffor thy prayer is herde: And thy wyfe Helyzabeth shall beare the a sonne, and thou shalt call his name Jhon, And thou shaltt

have ioye and gladnes, And many shall reioyce att his birth. For he shalbe greate in the sight off god, and shall nether drynke wyne ner stronge drynke. And he shalbe filled with the holy goost even in his mothers wombe: And many off the chyldren off Israhel shall he tourne to their lorde God. And he shall goo before hym in the sprete and power off Helyas to tourne the herttes off the fathers to their chyldren, and the unbelevers to the wisdom off the iuste men: to make the people redy ffor the lorde.

And Zacary sayde unto the angell: Wherby shall I knowe this? seinge that I am olde, and my wyfe wele stricken in yeares. And the angell answered, and sayde unto hym: I am Gabriell that stonde in the presens off God, and am sentt to speake unto the: and to shewe the this glad tydings. And take hede thou shalt be domme, and not albe to speake untyll the tyme that these thinges be performed, because thou belevedst not my wordes, which shalbe fulfilled in there season.

72v And the people wayted for Zacareas, and marvelled that he taryed in the temple. When he cam oute he coulde not speake unto them. And they perceaved, that he had sene some vision in the temple. And he beckened unto them, and remayned speachlesse.

And it fortunied, as sone as the tyme off his office was oute, he departed home into his awne housse. After thoose dayes, his wife Elizabeth conceived, and hid herselfe. v. monethes, saynge: This wyse hath god dealte with me in the dayes when he loked on me, to take from me the rebuke that I suffered amonge men.

And in the. vj. moneth the angell Gabryel was sent from god unto a cite off galile, named nazareth, to a virgin spoused to a man, whose name was Joseph, of the housse of David, and the virgins name was Mary. And the angell went in unto her, and sayde: Hayle full of grace, the lorde is with the: blessed arte thou amonge wemen. When she

sawe hym, she was abasshed att his saynge: and cast in her mynde what maner of salutacion that shulde be. And the angell sayde unto her: feare not Mary, thou hast founde grace with god. Loo: thou shalt conceive in thy wombe, and shalt beare a childe, and shalt call his name Jesus. He shalbe greate, and shalbe called the sonne off the hyst. And the lorde god shall geve unto hym the seate off his father David, And he shall raygne over the housse off Jacob forever, and of his kyngdom shalbe none ende.

Then sayd Mary unto the angell: Howe shall this be, seinge that I knowe no man? And the angell answered, and sayd unto her: The holy goost shall come apon the, and the power off the hyst shall overshaddowe the. Ther- 731  
fore also that holy thyng which shalbe borne, shalbe called the sonne of god. And marke, thy cosen Elizabeth, hath also conceived a sonne in her olde age. And this is the. vj. moneth to her, which was called barren, for with god shall nothinge be impossible. Mary sayd: beholde the hondemayden off the lorde, be it unto me even as thou hast sayde. And the angell departed from her.

Mary arose in thoose dayes, and went into the mountayns with hast into a cite off iewry, and entred into the housse off Zacary, and saluted Elizabeth. And it fortun-  
ed, as Elizabeth herde the salutacion of Mary, the babe spronge in her belly. And Elizabeth was filled with the holy goost, and cryed with a loude voyce, and sayde: Blessed arte thou among wemen, and blessed is the frute off thy wombe. And whens hapeneth this to me, that the mother off my lorde shulde come to me? Loo, as sone as the voyce of thy salutacion sownded in myne eares, the babe lepte in my belly for ioye. And blessed arte thou that belevedst, For thoose thinges shalbe performed which were tolde the from the lorde.

And Mary sayde. My soule magnifieth the lorde. And my sprete reioyseth in god my savioure, For he hath looked

on the povre degre off his hondemayden. Beholde nowe  
 from hensforth shall all generacions call me blessed. For  
 he that is myghty hath done to me greate thinges, and  
 73v blessed ys his name: And hys mercy is always on them  
 that feare him thorowoute all generacions. He hath  
 shewed strengthe with his arme, he hath scattered them  
 that are proude in the ymmaginacion of their hertes. He  
 hath putt Doune the myghty from their seates, and hath  
 exalted them of lowe degre. He hath filled the hongry with  
 goode thinges: And hath sent awaye the ryche empty. He  
 hath remembred mercy: and hath holpen his servaunt Is-  
 rahel. Even as he promised to oure fathers, Abraham and  
 to his seede forever. And mary aboode with her iij. mon-  
 ethes, And retourned home agayne.

Elizabethes tyme was come that she shulde be delyv-  
 ered, And she brought forth a sonne. And her neighbours  
 and her cosins herde tell howe, the lorde had magnified  
 hys mercy uppon her, and they reioysed with her.

And hit fortun'd the eyght daye: they cam to circum-  
 cise the childe: and called his name Zacari after the name  
 of his father, and his mother answered, and sayd: not soo,  
 but he shalbe called Jhon. And they sayd unto her: There  
 ys none of thy kynne, that is named with thys name. And  
 they made signes to hys father, howe he wolde have hym  
 called. And he axed for wrytynge tables and wroote say-  
 ing: hys name is Jhon. And they mervelled all. And hys  
 mought was opened immediatly, and hys tonge, and he  
 spake lawdyng god. And feare cam on all them that  
 dwelt nye, And all these sayinges were noised abroade  
 74r throughout all the hylly countre of Jewry: and all they  
 that herde them layde them uppe in their hertes, saying:  
 What maner chylde shall thys be? And the honde of god  
 was with hym.

And his father Zacherias was fylled with the holy  
 goost, and prophisyed sayinge: Blessed be the lorde god of



israhel, for he hath visited and redemed his people. And hath reysed uppe the horne off health unto us, in the housse of his servaunt David. Even as he promised by the moughth of his holy prophetes which were sens the worlde began. That we shulde be saved from oure enimys, And from the hondis of all that hate us: To shewe mercy towards oure fathers, And to remember hys holy promes. That is to saye the oothe, which he sware to oure father Abraham, for to geve us. That we delivered oute of the hondes of oure enemis, myght serve hym withoute feare: all the dayes of oure lyfe, in suche holynes and ryghtewesnes that are accept before him. And thou chylde, shalt be called the prophet off the hiest, for thou shalt goo before the face off the lorde, to prepare his wayes: And to geve knowlege off health unto hys people, for the remission of sinnes: Through the tender mercy off oure lorde, wherwith hath visited us the dayespringe from an hye: To geve light to them that sate in darcknes, and in shadowe of deth, and to gyde oure fete into the waye of peace. And the chylde encreased and wexed stronge in sprete, and was in wildernes, tyll the daye cam, when he shulde shewe hymselfe unto the israhelites. 74v

The seconde Chapter.

Hit folowed in thoose dayes: that there went oute a commandment from Auguste the Emperour, that all the woorld shulde be valued. This taxynge was fyrst executed when Syrenus was leftenaunt in Siria And every man went into his awne shyre toun, there to be taxed. And Joseph also ascended from Galile, oute of a cite called Nazareth, unto iewry: into a cite of David, which is called bethleem, because he was of the housse and linage of David to be taxed with Mary his wedded wife, which was with childe.

And it fortunied whill they were there, her tyme was

come that she shulde be delyvered. And she brought forth her fyrst begotten sonne. And wrapped hym in swadlynge cloothes, and layed hym in a manger, because there was no rounge for them within, in the hostrey.

And there were in the same region shepherdes abydinge in the felde, and watching their flocke by nyght. And loo: the angell of the lorde stode harde by them, and the brightnes of the lorde shone rounde aboute them, and they were soore afrayed. And the angell sayd unto them: Be not afrayed Beholde I brynge you tydings off greate ioye, that shall come to all the people: for unto you is borne this daye in the cite of David a saveoure, which is christ the lorde. And take this for a signe: ye shall fynde the childe swaddled, and layed in a manger. And streightwaye there  
 75r was with the angell a multitude of heavenly sowdiers, laudynge God, and sayinge: Glory to God an hye, and peace on the erth: and unto men reioysynge.

And itt fortunied, as sone as the angels were gone awaye into heven, the shepherdes sayd won to another: let us goo even unto Bethleem, and se this thyng thatt is hapened, which the lorde hath shewed unto us. And they cam with haste, and founde Mary and Joseph, and the babe layde in a manger. When they had sene it, they publisshed abroad the saynge, which was tolde them off that chylde. And all that herde itt wondred, att thoose thynges which were tolde them off the shepherdes. But Mary kept all thoose saynges, and pondered them in hyr hert. And the shepherdes retourned, praysynge and laudynge God ffor all that they had herde and sene, evyn as itt was told unto them.

And when the eyght daye was come thatt the chylde shuld be circumcised, his name was called Jesus, which was named off the angell before he was conceived in his mothers wombe.

And when the tyme of their purification (after the lawe

of Moyses) was come they brought hym to hierusalem, to present hym to the lorde (As yt is written in the lawe off the lorde: every man chylde that fyrst openeth the matrix, shalbe called holy to the lorde) and to offer (as yt ys sayde in the lawe of the lorde) a payre off turtle doves, or ij. yonge pigions.

And beholde there was a man in hierusalem, whose name was Simeon. And the same man was iuste and feared god, and longed for the consolacion off israhel, and the holy goost was in hym. And an answer was geven hym of the holy goost, that he shulde not se deethe, before he had sene the lordes Christ. And he cam by inspiracion into the temple. 75v

And as the father and mother broght in the chylde Jesus, to do for hym after the custome of the lawe, Then toke he hym uppe in his armes and sayde. Lorde Nowe lettest thou thy servaunt departe in peace accordinge to thy promes. For myne eyes have sene the saveour sent from the Which thou hast prepared before the face of all people. A light to lighten the gentyls, and the glory off thy people israhel. And his father and mother mervelled att thoose thinges, which were spoken off hym: And Simeon blessed them, and sayd unto Mary his mother: behold, this childe shalbe the fall, and resurreccion off many in israhel, And a signe which shalbe spokyn agaynste. And moreover the swearde shall pearce the very hert of the, that the thoughtes of many hertes maye be opened.

And there was Anna, a prophetes, the doughter of Phanuel of tribe of Aser. And she was off a greate age, and had lived with an husbande. vij. yere from her virginite. And this wedowe was aboute. iiij. scoore and. iiij. yere off age, which went never oute of the temple, but served there with fastinge and prayer nyght and daye. And she cam forth that same houre, and praysed god, and spake of hym to all that loked for redempcion in hierusalem. 76r

And as sone as they had performed all thinges accordinge to the lawe off the lorde, they returned into galile into their awne cite nazareth. And the childe grewe and waxed stronge in sprete, and was full off wysdom, and the favour of god was with hym.

And his father and mother went to hierusalem every yeare att the feeste of ester. And when he was xij. yere olde, they went uppe to hierusalem after the custome of the feeste, And when they had fulfilled the dayes, as they returned home, the chylde Jesus boode styll in hierusalem, unknowynge to his father and mother. For they supposed he had bene in the company. They cam a days iorney, and sought hym amonge their kynsfolke and acquayntaunce, and founde hym not They went backe agayne to hierusalem, and sought hym. And hit fortunèd that after. iiij. dayes, they founde hym in the temple sittinge in the middes of the doctours, both hearynge them, and posinge them. And all that herde hym marvelled at his witt and answers.

And when they sawe hym, they were astonyed. And his mother sayde unto hym: sone why haste thou thus dealte with us? Beholde thy father and I have sorowed and sought the. And he sayd unto them: howe is it that ye sought me? wist ye not that I muste goo aboute my fathers busines? And they understod nott the saynge that he spake to them. And he went with them, and cam to nazareth, and was obedient to them His mother kept all these  
76v thynges in her hert. And Jesus increased in wisdom and age, and in favoure with god and man.

### The iiij. Chapter

In the fiftenthe yeare of the raigne off Tiberius the Emperoure, Pontius Pilate beinge leftenaunt of Jewry, and herode beinge Tetrarch of galile, and his brother Philip Tetrarch in Iturea, and in the region of traconitis, and

lysaniās the Tetrarch of abyline: When Anna and Cayphas were the hye prestes: The commaundment of god was puplissed unto Jhon the sonne off Zacarias in the wildernes. And he cam into all the coostes aboute Jordan, preachynge the baptim of repentaunce for the remission of synnes, as it is written in the boke of the sayinges of Esayas the prophet, which saeth: the voyce off a cryar in wyl- dernes, prepare the waye off the lorde, make hys pathes straight. Every valley shalbe fylled, and every mountayne and hyll shalbe broght lowe: And crocked thynges shalbe made streight: and the rought wayes shalbe made smoth. And all flesshe shall se the saveour sent off god.

Then sayde he to the people, that were come to be baptised of hym. O generacion of vipers: who hath shewed you the crafte to flye from wrath to come? Brynge forth due frutes of repentaunce, And begyn nott to saye in yourselves, we have Abraham to oure fater. For I say unto you: god is able of these stones to reyse uppe children unto Abraham. Nowe also ys the axe leyd unto the rote off the trees. Every tree therfore, which bringeth not forth good frute, shalbe hewen doune, and caste into the fyre. 77r

And the people axed him, sayinge: What shall we do then. He answered and sayde unto them: He that hathe ij. coottes, lett hym parte with him that hath none: And he that hath meate, let him do lykewyse.

Then cam there puplicans to be baptised, and sayde unto hym: Master, what shall we do? He answered unto them: requyre no more then that, which ys appoynted unto you.

The soudiers lykewyse demaunded off hym, sayinge: And what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: And be content wyth youre wages.

As the people were in a doute, and all men disputed in there hertes of Jhon: Whether he were very Christ, Jhon

answered, and sayd to them all: I baptise you wyth water, butt a stronger then commeth, whose shue latchet I am nott worthy to unloose: he will baptise you with the holy goost, and with fyre, which hath his fan in his hond, and wil purge his floore, and will gader his corne into hys barne, And the chaffe wyll he bourne with fyre that never shalbe quenched. And many other thynges in hys exhortacion preached he unto the people.

Then Herode the Tetrach (when he was rebuked of hym for Herodias his brother Philippes wyfe, and for all the evlys which herod had done) added this above all, and leyd Jhon in preson.

77v And yt fortun-ed as all the people receaved baptim (And when Jesus was baptised and did praye) that heven was opened, and the holy goost cam doune in a bodely shape lyke a dove upon him, And a voyce cam from heven, sayinge: thou arte my dere sonne, In the do I delyte.

And Jesus himsilfe was about thirty yere of age when he began, beinge as men supposed the sonne of Joseph.

which Joseph was the sonne of Heli.

which was the sonne of Mathat:

which was the sonne of Levi:

which was the sonne of Melchi:

which was the sonne of Janna:

which was the sonne of Joseph:

which was the sonne of Matatthias:

which was the sonne of Amos:

which was the sonne of Nahum:

which was the sonne of Esli:

which was the sonne of Nagge:

which was the sonne of Maath:

which was the sonne of Matathias:

which was the sonne of Semei:

which was the sonne of Joseph:

which was the sonne of Juda:

which was the sonne of Johanna :  
which was the sonne of Rhesya :  
which was the sonne of Zorobabel :  
which was the sonne of Salathiel :  
which was the sonne of Neri :  
which was the sonne of Melchi :  
which was the sonne of Addi :  
which was the sonne of Cosam :  
which was the sonne of Helmadam.  
which was the sonne of Her :  
which was the sonne of Jeso.  
which was the sonne of Helieser :  
which was the sonne of Joram.  
which was the sonne of Mattha :  
which was the sonne of Levi.  
which was the sonne of Simeon.  
which was the sonne of Juda.  
which was the sonne of Joseph.  
which was the sonne of Jonam.  
which was the sonne of Heliacim.  
which was the sonne of Melea.  
which was the sonne of Menam.  
which was the sonne of Mathathan.  
which was the sonne of Nathan.  
which was the sonne of David.  
which was the sonne of Jesse.  
which was the sonne of Obed.  
which was the sonne of Boos.  
which was the sonne of Salmon.  
which was the sonne of Naason.  
which was the sonne of Aminadab.  
which was the sonne of Aram.  
which was the sonne of Esrom.  
which was the sonne of Phares.  
which was the sonne of Juda.

which was the sonne of Jacob.  
 which was the sonne of Ysaac.  
 which was the sonne of Abraham.  
 which was the sonne of Tharra.  
 which was the sonne of Nachor.  
 which was the sonne of Saruch.  
 which was the sonne of Ragau.  
 78v    which was the sonne of Phalec.  
 which was the sonne of Heber.  
 which was the sonne of Sala.  
 which was the sonne of Cainan.  
 which was the sonne of Arphaxat.  
 which was the sonne of Sem.  
 which was the sonne of Noe.  
 which was the sonne of Lameth.  
 which was the sonne of Mathusala.  
 which was the sonne of Enoch.  
 which was the sonne of Jareth.  
 which was the sonne of Malalehel.  
 which was the sonne of Cainan.  
 which was the sonne of Enos.  
 which was the sonne vf Seth.  
 which was the sonne of Adam.  
 which was the sonne of God.

### The .iiij. Chapter.

Jesus then full off the holy goost, returnyd from iordan,  
 and was caryed off the sprete into a wildernes, and was xl.  
 dayes tempted of the devyl. And in thoose dayes ate he  
 nothinge:

And when they were ended, he afterward hongred.  
 And the devyll sayd unto him: yf thou be the sonne of  
 god, commaunde this stone that he be breed. And Jesus  
 answered hym, sayinge: It ys written: man shall nott live  
 by breed only, butt by every worde of god.



And the devyll toke him uppe into an hye mountayne, and shewed hym all the kyngdoms of the erth, even in the twyncklynge of an eye. And the devyll said unto him: all this power will I geve the everywhit, and the glori of them (for that is delyvered to me, and to whomsoever I wyll I geve it) Yf thou therfore wilt worshippe me, they shalbe all thyne. Jesus answered and sayd unto hym: hence from me Satan. For hit is written. Thou shalt honour thy lorde god, and hym only serve. 79r

And he caryed hym to hierusalem, and set him on a pynacle of the temple, and sayd unto him: Yf thou be the sonne of god, cast thysilfe doune from hens. For it ys written, he shall geve hys angelles charge over the, to kepe the, and with there hondis they shall stey the uppe, that thou hurt nott thy fote agaynst a stone. Jesus answered and sayde unto hym, it ys sayd, thou shalt nott tempte thy lorde god. And as sone as the devyll had ended all his temptacions, he departed from hym for a season.

And Jesus retourned by the power of the sprete into galile, and the fame off hym went throweoute all the region rounde aboute. And he taught in there sinagogges, and was commended off all men.

And he cam to nazareth where he was noursed, and as hys custume was, went into the sinagog on the saboth daye, and stode uppe for to rede. And there was delyvered unto hym the boke off the prophet Esaias. And when he had opened the boke, he founde the place, where ~~his~~ was wrytten: The sprete off the lorde apon me, because he hath annoynted me, To preache the gospels to the povre he hath sent me, And to heale them which are troubled in there hertes: To preache deliveraunce to the captive, And sight to the blynde, And frely to sett att liberte them that are brused, And to preache the acceptable yeare off the lorde. 79v

And he cloosed the booke, and gave it agayne to the minister, and sate doune. And the eyes off all thatt were in

the synagog, were fastened on hym. And he began to saye unto them. This daye ys thys scripture fulfilled in youre eares. And all they bare hym witnes, and wondred att the gracious wordes, which proceded oute off hys mouth, and sayde: Is not this Josephs sonne?

And he sayde unto them: Ye maye very wele saye unto me this proverbe. Visicion, heale thysilfe. Whatsoever we have herd done in Capernaum, do the same lykwyse in thyne awne countre. And he sayde: Verely I saye unto you: No prophet is accepted in his awne countre.

But I tell you off a trueth, Many wyddowes were in Israhell in the dayes off Helyas, when hevyn was shet thre yeres and syxe monethes, when greate fammisshment was trougoute all the londe, And unto none off them was Helyas sent, save into sarepta besydes sydon unto a woman that was a widow. And many leppers were in israhel in the tyme off Heliseus the prophet, and yet none off them was healed, savyng Naaman off siria.

And as many as were in the sinagog when they herde that, wer filled with wrath and roose uppe, and thrust hym oute of the cite, and ledde hym even unto the edge of the hill, wheron their cite was bilte, to cast hym doune heedlyng. But he went his waye even thorowe the myddes of  
 80r them: and cam into capernaum a cite of galile, and there taught them on the sabboth dayes. And they were astonied at his doctrine: for hys preachinge was with power.

And in the sinagoge there was a man, which had a foule sprete within him, and cryed with a loude voyce, sayinge: let me alone, what haste thou to do with us, thou Jesus off nazareth? Arte thou come to destroye us? I knowe the what thou arte, thou arte the holy man of god. And Jesus rebuked hym, sayinge: hoolde thy peace, and come oute of hym. And the devyle threwe him in the myddes of them and cam oute of hym, and hurt hym not. And feare cam on them all, And they spake amonge

themselves, sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spretes and they come out? And the fame of hym spread abroode throwoute all places of the countre round aboute.

And he roose uppe and cam oute of the synagoge, and entred into Simons housse. And Simons motherelawe was taken wyth a greate fever, And they made intercession to him for her. And he stode over her, and rebuked the fever: and hit lefft her. And immediatly she roose and ministred unto them.

When the sun was doune, all they that had sicke, taken with divers diseases, brought them unto him: and he layde hondes on every won of them, and healed them. And devils also cam out of many of them, cryinge and saying: Thou arte Christ the sonne of God. And he rebuked them, and suffered them nott to speake, for they knewe that he was Christ.

80v

As sone as it was daye, he departed and went awaye into a desert place, and the people sought hym and cam to hym, and kept hym that he shulde not departe from them. And he sayde unto them: I muste to other cities also preace the worde of God, for therfore am I sent. And he preached in the synagoges off Galile.

*The .v. Chapter.*

Hit cam to passe as the people preased upon hym, to heare the worde off God, that he stode by the lake of Genazar-eth: and sawe two shippes stonde by the lakesyde, for the fisshermen were gone out of them, and were wasshyng their nettes. Jesus entred into one of the shippes, which perteyned to Simon, and prayed hym, that he wolde cary hym a litell from the londe. And he sate doune and taught the peple out of the shippe.

When he had lefft speakynge, he sayde unto Simon: Cary us into the depe, and lett slippe thy nett to make a

draught. And Simon answerid, and sayde to hym: Master we have labored all nyght, and have taken nothyng. Yet nowe at thy worde I wil loose forthe the net. And whe they had so done, they inclosed a greate multitude of fisses. And the net brake, and they made signes to their felowes which were in the other shippe, that they shulde come and helpe them. And they cam, and they filled bothe the shippes, that they soncke agayne.

81r When Simon Peter sawe that, he fell doune at Jesus knees sayinge: lorde goo from me, for I am a sinfull man. For he was utterly astonyed, and all that were with hym att the draught off fisse which they toke. and so was also James and Jhon the sonnes of Zebedei, which were partekers with Simon. And Jesus sayd unto Simon: feare not, from henceforthe thou shalt catche men. And they brought their shippes to londe, and forsoke all, and followed hym.

And itt fortuneth that he was in a certayne cite, and beholde there was a man full of leprosy: and when he had spied Jesus, he fell on his face and besought hym saying: Lorde yff thou wilt, thou canst make me cleane. And he strethed forth his hond and touched hym sayinge: I will, be thou cleane. And immediatly the leprosy departed from hym. And he warned hym, that he shulde tell no man: but that he shulde goo and shewe hymselfe to the preste, and offer for his clensynge, accordynge as Moses commaundement was, for a witnes unto them.

But his name spreed the moare abroade, and the people cam togedder to heare, and to be healed of hym, of infirmities. And he kepthe hymselfe aparte in the wildernes, and gave hymselfe to prayer.

And itt happened on a certayne daye, that he taught, and there sate the pharises, and doctours of lawe, which were come out off all the tounes of Galile, Jewry, and Jerusalem, and the power off the lorde was to heale them.

And beholde, men brought a man lyinge in hys beed, which was taken with the palsey, and they sought meanes to brynge hym in, and to laye hym before hym. And when they coulde not fynde by what waye they myght brynge hym in, because off the preace, they went up on the toppe of the housse, and lett hym doune thorowe the tylynge, beed and all in the myddes before Jesus. When he sawe their fayth he sayde unto hym: man thy synnes are forgiven the. And the scribes, and the pharises, began to thynke saynge: What felow is this: which speaketh blasphemy? Who can forgeve synnes, butt God only? 81v

When Jesus perceaved their thoughtes, he answered and sayde unto them: What thynke ye in youre hertes? Whether is easyar to saye, thy synnes are forgiven the, or the saye, Rise and walke? That ye maye knowe that to sonne off man hath power to forgeve synnes on erth, he sayde unto the sicke of the palyse: I saye to the, aryse, take up thy beed, and goo home to thy housse. And immediately he rose up before them all, and toke up his beed whereon he laye, and departed to his awne housse pray-synge god. And they were all amased, and they lauded God, and were filled with feare, sayinge: We have sene straunge thynges todaye.

And after that he went forthe, and sawe a publican, named Levi, sittynge at the receyte off custome, and sayde unto hym: folow me. And he leeft all, roose uppe, and folowed hym. And that same levi made him a greate feaste at home in his awne housse. And there was a greate company of publicans, and off other that sate at meate with hym. And the scribes and pharises grudged agaynst his disciples, sainge: Why eate ye and drynke ye, with publicans, and synners? Jesus answered, and sayde unto them: They that are whole, nede not of the phisicion: but they that are sicke. I cam not to call the rightewes to repentance: but the synners. 82r

They sayde unto hym: Why do the disciples off Jhon fast often and praye: and the disciples of the pharises also: and thyne eate and drynke? To whome he sayde: Can ye make the Children of the weddyng fast, as longe as the brydegrome is present with them? The dayes will come, when the brydgrome shalbe taken awaye from them. then shall they fast in thoose dayes.

He spake unto them in a similitude: No man putteth a pece of an newe garment, into an olde vesture: for yf he do, then breaketh he the newe and the pece that was taken out of the newe, agreeth nott with the olde. Also no man poureth newe wyne into olde vessels, yf he do, the newe wyne breaketh the vessels, and runneth out itsilfe, and the vessels perisshe: But newe wyne must be poured into newe vessels, and boothe are preserved. Also no man that drynketh olde wyne, strayghtwaye can awaye with newe, for he sayeth: the olde is plesaunter.

#### The .vj. Chapter.

82v Hit happened on an aftersaboth, they went thorowe the corne felde, and his disciples plucked the eares of corne, and ate them, and rubbed them in their hondes. Certayne of the pharises sayde unto them: Why do ye that which is not lafull to be done on the saboth dayes? Jesus answered them and sayde: Have ye nott redde what David did, when he hymselfe was anhungred, and they which were with hym: howe he went into the housse off god, and toke and ate the loves off halowed breed, and gave also to them which were with hym: which was nott lafull to eate, but for the prestes only. And he sayd unto them: The sonne of man is lorde even of the saboth daye.

And it fortunied in another saboth also, that he entred into the sinagoge and taught. And there was a man, whose right honde was dryed up. The scribes, and the pharises watched hym, to se whether he wolde heale on the saboth

daye or not, that they myght fynde an accusacion agaynst hym. Butt he knewe their thoughtes, and sayde to the man which had the wyddred honde: Ryse up, and stonde forthe in the myddes. He arose, and stepped forthe. Then sayde Jesus unto them: I will axe you a question: Whether is it lafull on the saboth dayes to do goode, or to do evill? to save life oder for to destroye hyt. And he behelde them all in compasse, and sayd unto the man: Stretche forth thy honde. He did soo, and his honde was restored, and made as whoole as the other. And they were filled full of madenes, and counselled won with another, what they myght do to Jesu.

Hit fortun'd in thoose dayes, he went out into a mountayne for to praye, and continued all nyght in prayer to god. And as sone as it was daye, he called his disciples, and of them he chose twelve, which also he called his aposteles. Simon, whom also he named Peter: and An- 83r  
drew his brother, James and Jhon, Philip and Bartle-  
meaw, Mathew and Thomas, James the sonne of  
Alpheus and Simon called Zelotes, and Judas James  
sonne, and Judas Iscariot, which same was the traytour.

And he cam doune with them and stode in the playne felde with the company of his disciples, and a greate multitude of people out off all parties off Jewry and Jerusalem, and from the see cooste off Tire and Sidon, which cam to heare hym, and to be healed of their diseases, and they also that were vexed with foule spretes, and they were healed. And all the people preased to touche hym: for there went vertue out off hym, and healed them all.

And he lefte up his eyes apon his disciples, and sayde: Blessed are ye povre: for youers is the kyngdom off God. Blessed are ye that hunger: for ye shalbe satisfied. Blessed are ye that wepe: for ye shall laugh. Blessed are ye when men hate you, and thrust you out off their companye, and rayle on you, and abhorre youre name, as an evill thyng,

for the sonne off mannes sake. Reioyse ye then, and be gladde: for beholde youre rewarde is greate in heven. After this manner their fathers entreated the prophetes.

But wo be to you that are ryche: for ye have therin youre consolacion. Wo be to you that are full: for ye shall hunger. We be to you that nowe laugh: for ye shall wayle, and wepe. Wo be to you when all men prayse you: for so did  
83v their fathers to the falce prophetes.

But I saye unto you which heare: Love youre enemys. Do goode to them whych hate you. Blesse them that coursse you. And praye for them, which wrongfully trouble you. And unto hym that smyteth the one the one cheke, offer also the other. And hym that taketh awaye thy gounne, forbid nott to take thy coote also. Geve to every man that axeth of the. And yf eny man take awaye thy goodes, axe them nott agayne. And as ye wolde that men shulde doo to you: soo do ye to them lykewyse.

Yf ye love them which love you: what thanke are ye worthy of? seinge that the very synners love their lovers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very sinners doo even the same. Yff ye lende to them off whome ye hoope to receave: what thanke shal ye have: for the very synners, lende to sinners, to receave as moch agayne. Love ye youre enemys, do goode, and lende, lokynge for nothyng agayne: and youre rewarde shalbe greate, and ye shalbe the chyl dren off the hiest: for he is kynde unto the unkynde, and to the evyll.

Be ye therfore mercifull, as youre father ys mercifull. Judge nott and ye shall nott be Judged. Condemne nott: and ye shall not be condemned. Forgeve, and ye shalbe forgiven. Geve, and yt shalbe geven unto you. goode measure, pressed doune, shaken togedder, and runnyng over, shall men geve into youre besomes. For with what measure  
84r ye mete, with the same shall men mete to you agayne.

And he put forthe a similitude unto them: Can the



blynde ledde the blynde? Do they nott both then fall into the dyche? The disciple is not above his master. Every man shalbe perfecte, even as hys master ys. Why seist thou a moote in thy brothers eye, and considerest not the beame that is in thyne awne eye? Other howe cannest thou saye to thy brother: Brother lett me pull out the moote that is in thyne eye: when thou preceavest nott the beame that is in thyne awne eye? Ypocrite, cast out the beame out off thyne awne eye first, and then shalt thou se perfectly, to pull out the moote out of thy brothers eye.

Hit is nott a goode tree that bryngeth forthe evyll frute: Nether is that an evyll tree, whych bryngeth forthe goode frute. For every tree ys knowen by his frute. Nether off thornes gader men fygges, nor of busshes gadrer they grapes. A goode man off the goode treasure off hys hert bryngeth forthe that which ys goode. And the evyll man of the evyll treasure off hys hert, bryngeth forthe that whych ys evyll. For off the aboundaunce off the hert, the mought speaketh.

Why call ye me Master, Master: and do not as I bid you? whosoever commeth to me, and heareth my sayinges, and doeth the same, I wyll shewe you to whome he ys lyke. He is lyke a man which bilt an housse: which digged depe, and layde the foundation on a rocke. When the waters arose, the fludde bett apon that housse, and coulede nott move hyt. For it was grounded apon a rocke. But he that heareth and doth not, is lyke a man, that ~~w~~without 84v foundation bylt an housse apon the erth, agaynst which, the fludde bet: and it fell by and by. And the fall of that housse was greate.

### The .vij. Chapter.

When he had ended all his sayinges in the audience of the people, he entred into Capernaum. And the servaunt off a certayne Centurion was sicke, and redy to dye, whom he

made moche of. And when he herde of Jesu, he sent unto hym the seniours of the iewes, besechynge him that he wolde come and save his servaunt. And they cam to Jesus and besought him instantly, sayinge: He is worthy that thou shuldest do this for hym. For he loveth oure nacion, and hath bilt us a sinagoge. And Jesus went with them.

And when he was nott farre from the housse, the Centurion sent to hym hys frendes, sayinge unto hym: Lorde trouble not thysilfe, for I am nott worthy that thou shuldest enter into my housse. Wherefore I thought nott mysilfe worthy to come unto the: but saye the worde and my servaunt shalbe whoole. For I lykewyse am a man under power, and have under me soudiers, and I saye unto won, goo: and he goeth. And to another, come: and he cometh. And to my servaunt, do this: and he doeth it. When Jesus herde this he merveyled at him, and turned hym about and sayd to the people that folowed hym: I saye unto you, I have not founde soo greate fayth, noo nott  
85r in Israhel, certaynly. And they that wer sent, turned backe home agayne, and founde the servaunt that was sicke whoole.

And it fortunede after that, he went into a cite called Naym, and hys disciples went with him, and a greate number off people. When he cam nye to the gate off the cite, beholde, there was a deed man caried out, which was the only sonne of his mother, and she was a widowe, and moche people off the cite was with her. And the lorde sawe her, and had compassion on her, and sayde unto her: wepe not. And went and touched the coffyn, and they that bare hym stode still. And he sayde: Yonge man, I saye unto the, aryse. And the deed sate up, and began to speake. And he delivered hym to his mother. And there cam a feare on them all. And they glorified god sayinge: a greate prophet ys rysen amonge us, and God hath visited hys people. And thys rumor off hym went forthe through-

out all Jewry, and thorowout all the regions whych lye rounde about.

And unto Jhon shewed hys disciples off all these thynges. And Jhon called unto hym two off hys disciples, and sent them to Jesus sayinge: Arte thou he that shall come: or shall we loke for another? When the men wer come unto hym, they sayde: Jhon baptiste sent us unto the sayinge: Arte thou he that shall come: or shall we wayte for another? Att that same tyme, he cured many off their infirmittes, and plages, And off evyll spretes, and unto many thatt were blynde, he gave sightt And he answered, 85v and sayd unto them: Goo youre wayes and shewe Jhon, what thinges ye have herde and sene: howe that the blynde se, the halt goo, the lepers are clensed, the deafe heare, the deed aryse: To the pover is the gospell preached, and happy is he that falleth not, by the reason of me.

When the messengers of Jhon wer departed, he began to speake unto the people of Jhon: What went ye out for to se into the desert? went ye to se a rede shaken with the wynde? But what went ye out for to se? a man clothed in saufte rayment? Beholde they which are gorgeously apparelled, and lyve delicatly, are in kynges courtes. Bntt what went ye forth to se? A prophet? Ye I saye to you, and moare then a prophet. This is he of whom hit is wrytten: Beholde I sende my messenger before thy face, to prepare thy waye before the. I saye unto you: A greater prophett then Jhon, amonge wemens children, is there ~~none~~. Neverthelesse won that is lesse in the kyngdom of God, is greater then he.

And all the people that herde, and the publicans iustified God, which wer baptised in the baptim of Jhon. But the pharyses and scribes despised the counsell off God, agaynst themselves, and wer not baptised of hym.

And the lorde sayd: Whereunto shall I lyken the men of this generacion, and whatt thyng are they lyke? They

are lyke unto chyldren sittynge in the market place, and cryinge one to another, and sayinge: We have pyped unto you, and ye have nott daunsed: We have mourned to you,  
 86r and ye have not wept. For Jhon baptist cam unto you nether eatynge breed, ner drynkyng wyne, and ye saye: he hath the devyll. The sonne off man is come and eateth and drynketh, and ye saye: beholde a man which is a glotton, and a drynker of wyne, the frende of publicans and synners. And wisdom is iustified of all her chyldren.

And one off the pharyses desired hym that he wolde eate with hym. And he cam into the pharises housse, and sate doune to meate. And beholde a woman in that cite, which was a synner, as sone as she knewe that Jesus sate at meate in the pharises housse, she brought an alabaster boxe of oyntment, and she stode at his fete behynde hym wepyng, and began to wesshe his fete, with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oyntment.

When the pharise which bade hym to his housse, sawe that, he spake within hymselfe: sayinge: Yf this man wer a prophet, he wolde surely have knowen who and what maner woman this is which toucheth hym, for she is a synner. And Jesus answered, and sayde unto hym: Simon I have somewhat to saye unto the. And he sayd: Master saye on. There was a certayne lender, which had two detters, the one ought five hondred pence, and the other fifty. When they had nothings to paye, he forgave them booth. Which of them tell me, will love hym moost? Simon answered, and sayde: I suppose that he to whom he forgave moost. And he sayde unto him: Thou hast truely iudged.

86v And he turned to the woman, and sayde unto Simon: Seist thou thys woman? I entred into thy housse, and thou gavest me noo water to my fete: butt she hath wesshte my fete with teares, and wiped them with the heeres of her

heed. Thou gavest me no kysse: but she, sence the tyme I cam in, hath not ceased to kysse my fete. Myne heed with oyle thou didest nott anoynte: and she hath annoynted my fete with oyntment. Wherefore I saye unto the: many synnes are forgiven her, because she loved moche. To whom lesse is forgiven, the same doeth lesse love.

And he sayde unto her thy synnes are forgiven the. And they that sate at meate wyth hym, began to saye with in themselves: Who is this whych forgeveth synnes also? And he sayde to the woman: Thy fayth hath saved the, Goo in peace.

### The .viij. Chapter

And it fortunied after that, he hymselfe went troug hout cities and tounes, preachynge, and shewing the kyngdom of God, and the twelve with hym. And also certayne women, whych wer healed of unclene sprytes, and infirmities: Mary called Magdalen, out of whom went seven devyls, And Joanna the wyfe of Chusa, Herodes stewarde, And Susanna, And many other: which ministred unto hym of their substaunce.

When moch people wer gadred together, and were come to him out of the cities, he spake by a similitude: A sower went out to sowe his seede, and as he sowed, some fell by the wayesyde, and hit was troden under fete, and the foules of the ayre devoured it up. And some fell on ston, and as sone as it was spronge up, yt widdred awaye, because yt lacked moystnes. And some fell amonge thornes, and the thornes spronge up with it, and choked it. And some fell on goode grounde, and spronge up and bare frute, an hondred foolde. And as he sayde these thynges, he cryed: He that hath eares to heare, lett hym heare. 871

Hys disciples axed hym, sayinge: what maner similitude this shulde be. And he sayde: unto you is it geven to knowe the secretes of the kyngdom of god: butt to other in

similitudes, that when they se, they shulde nott se: and when they heare they shulde not understonde.

The similitude is this. The seede ys the worde of God. Thoose that are besyde the waye, are they that heare, and afterwarde commeth the devyll, and taketh awaye the worde out of their hertes, lest they shulde beleve and be saved. They on the stonnes, are they which when they heare the worde receave yt with ioye. And these have noo rotes, which for a whyle beleve, and in tyme of temtacion goo awaye. That which fell amonge thornes, are they which heare, and goo forth, and are choked with care and riches, and voluptuous livynge, and brynge forth noo frute. That in the good grounde, ar they which with a goode and pure hert, heare the worde, and kepe it, and brynge forth frute with pacience.

87v No man lygtheth a candell, and coverit hyt under a vessell, nether putteth hit under the table: but setteth it on a candelsticke, that they that enter in, maye se lyght. Noo thinge is in secret, that shall nott come abroode: Nether eny thinge hyd, that shall not be knowen, and come to light. Take hede therfore how ye heare. For whosoever hath, to him shalbe geven: And whosoever hath not, from hym shalbe taken, even that same whiche he supposeth that he hath.

Then cam to hym hys mother and his brethren, and coule nott come at hym for preace. And they tolde hym sayinge: Thy mother and thy brethren, stonde wythour, and wolde se the. He answered, and sayd unto them: my mother and my brethren are these, which heare the worde of god, and do it.

Hit chaunsed on a certayne daye that he went into a shippe, and his disciples alsoo, and he sayde unto them: Lett us goo over unto the other syde of the lake. And they Lunched forthe. And as they sayled, he fell aslepe, and there arose a storme of wynde in the lake, and they wer

fylled with water, and wer in ieopardy. And they went to hym and awoke hym, sayinge: Master, Master, we are loost. He arose and rebuked the wynde, and the tempest off water, and they ceased, and it wexed calme. And he sayd unto them: where is youre fayth? They feared and wondred, sayinge one to another: who is this? for he commaundeth windes and water, and they obey him? And they sayled unto the region of the gaderens, which is over agaynst galile.

As he went out off the shippe to londe, there met hym a certayne man out off the cite, whych had a devyll longe tyme, and ware noo clothes, nether aboode in eny housse: but amonge graves. When he sawe Jesus, he cryed, and fell doune before hym, and with a loude voyce sayde: What have I to do wyth the Jesus the sonne off the moost hiest? I besече the torment me noot. For he commaunded the foule sprete to come out of the man. For ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende, into wildernes. 88r

Jesus axed hym sayinge: what is thy name? And he sayde: Legion. because many devyls wer entred into hym. And they besought hym, that he wolde nott commaunde them to goo into the depe. There was therby an heerde of many swyne, feadynge on an hill, and they prayed hym, that he wolde soffre them to enter into them. And he soffered them. Then went the devyls out off the man, and entred into the swyne: And the heerd toke their course, and ran heedlynge into the lake, and wer choked. when the herdmen sawe what had chaunsed, they fled, and tolde it in the cite and in the villages.

And they cam out to se what was done. And cam to Jesus, and founte the man, out of whom the devyls wer departed, sittynge att the fete of Jesus clothed, and in hys right mynde, and they wer afrayde. They also which sawe

it tolde them by what meanes he that was possessed of the devyll, was healed. And all the whole multitude of the Gadarens, besought hym, that he wolde departe from them: for they wer taken with greate feare. And he gate hym into the shyppe, and returned backe agayne. The  
 88v man out off whom the devyls were departed, besought hym, that he myght be with hym: But Jesus sent hym awaye, sayinge: Goo home agayne into thyne awne housse, and shewe what thynges God hath done to the. And he went his waye, and preached thoroweout all the cite what thynges Jesus had done unto hym.

Hit fortunied that when Jesus was come agayne, the people receaved hym. For they all longed for hym. And beholde there cam a man namad Jairus (and he was a ruler off the sinagoge) and he fell doune at Jesus fete, and besought hym that he wolde come into his housse, ffor he had but a doughter only, of twelve yere of age, and she laye a dyinge. As he went the people thronge hym.

And a woman havynge an issue of bloud twelve yeres (whiche had spent all her substanncce amonge phisicions, nether coulde be holpen of eny) cam behinde hym, and touched the hem of his garment, and immediatly her issue off bloud staunched. And Jesus sayde: Who is it that touched me? when every man denyed, Peter and they that were with hym, sayde: Master the people thrust the, and vexed the: and thou sayest, who touched me? And Jesus sayd: Someboody touched me. For I perceave that vertue is gone out of me. When the woman sawe that she was not hid from hym, she cam trimblyng, and fell at his fete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediatly. And he sayde unto her: Doughter be of goode conforte, Thy  
 89r fayth hath made the safe, goo in peace.

Whyll he yett speake, there cam won from the rulers off the synagogis housse, which sayde to hym: Thy doughter



is deed, disease not the master. When Jesus herde that, He answered to the maydens father sayinge: Feare nott, beleve only, and she shalbe made waole. And when he cam to the housse, he suffred no man to goo in with hym, save Peter, James, and Jhon, and the father and the mother of the mayden. Every body weept and sorowed for her. And he sayde Wepe nott: for she is nott deed butt slepeth. And they lewgh hym to scorne. For they knew thatt she was deed. And he thrust them all out att the dores, and caught her by the honde, and cryed, sayinge: Mayde aryse. And her sprete cam agayne, and she roose strayghtwaye. And he commaunded to geve her meate. And the father and the mother of her were astonyed. But he warned thatt they shulde tell noo man, whatt was done.

## The .ix. Chapter.

Then called he the. xij. together, and gave them power, and auctorite, over all devyls. And that they myght heale diseases. And he sent them to preache the kyngdom of god, and to cure the sick. And he sayd to them: Take noo thinge to sucker you by the waye: nether staffe, nor scribe, nether breed nether money, nether have two cootes. And watsoever housse ye enter into there abyde, and thence departe. And whosoever will not receave you, when ye departe from that citie, shake of the very dust from youre fete, for a testimony agaynst them. They went forthe, and went thorowe the tounes, preachynge the gospell, and healyng everywheare. 89v

Herod the tetrarch herde off all thatt by hym was done, and douted because that it was sayd of some, that Jhon was rysen agayne from deeth. And off some that Helias had apered. And off other that won off the olde prophettes was rysen agayne. And Herod sayde: Jhon have y behedded: who is this of whom I here suche thynges? And he desired to se hym.

And the Apostles retourned, and tolde hym all that they had done. And he toke them and went asyde into a solitary place, neye to a citie called Bethsaida. The people knewe off it, and folowed hym. And he receaved them, and spake unto them of the kyngdom off God. And healed them that had nede to be healed. The daye began to weare awaye. Then cam the twelve, and sayde unto hym: sende the people awaye, that they maye goo into the tounes, and villages roundabout, and lodge, and get meate, for we are here in a place of wildernes. Then sayde he unto them: Geve ye them meate. And they sayde: We have no moo but five loves and two fisshes, except we shuld goo and bye meate for all this people. And they wer about a five thousandde men. He sayde unto his disciples: Cause them to sit doune by fyftie in a company. And they did soo, and made them all sit doune. He toke the five loves, and the two fisshes, and loked up to heven, and blessed them, and brake, and gave to his disciples, to sett before the people. And they all ate, and wer satisfied. And there was taken up off thatt remmayned to them, twelve baskettes full off broken meate.

90r Hit fortunod as he was alone prayinge, hys disciples were with hym, and he axed them sayinge Who saye the people that I am? They answered and sayd: Jhon baptist. Some saye Helias. And some saye, won of the olde prophetes is risen agayne. He sayde unto them: Who saye ye that I am? Peter answered and sayde: thou arte the Christ off God. He warned and commaunded them, that they shulde tell no man that thinge, sayinge: That the sonne off man must suffre many thynges, and be reprovod of the seniours, and of the hy prestes and scribes, and be slayne, and the thirde daye rise agayne.

And he sayde to them all, yf eny man will come after me, let hym denye hymselfe, and take his crosse on hym dayly, and folowe me. Whosoever will save his life, shall

lose it. And whosoever shall lose his life, for my sake, the same shall save it. For what shall itt avauntage a man, to wyn the whole worlde, yff he loose hymselfe: or runne in domage off hymselfe? For whosoever is ashamed of me, and off my sayinges: off hym shall the sonne of man be ashamed, when he commeth in his awne maieste, and in the maieste of his father, and of the holy angels. I tell you of a surety: Some there are of them thatt here stonde, which shall not tast of derth till they se the kyngdom of God.

90v

And it folowed about an viij. dayes after thoose sayinges, he toke Peter, James, and Jhon, and went up into a mountayne to praye. And as he prayed, the fassion of his countenaunce was changed, and his garment was whyte, and shoone. And beholde, two men talked with him, and they were Moses and Helias, which apered gloriously, and spake of his departinge, whych he shulde ende att Jerusalem. Peter and they that wer with hym, wer hevy aslepe. And when they woke, they sawe his maieste, and two men stondinge with him.

And hit chaused as they departed from hym, Peter sayde unto Jesus: Master, it is goode beinge here for us. Let us make thre tabernacles, won for the, and won for Moses, and won for Helias. And wist nott what he sayde. Whyll he thus spake there cam a cloude and shadowed them and they feared when they entred into the cloude. And there cam a voyce out of the cloude sayinge: This is my deare sonne, heare hym. And as sone as the voice was past, Jesus was founde alone. And they kept it cloosse, and tolde noo man in thoose dayes eny of those thynges, which they had sene.

Hyt chaused on the nexte daye as they cam doune from the hyll, moche people cam and met hym. And beholde a man off the company cryed out sayinge: Master I besече the beholde my sonne, for he is all that I have: and se, a sprete taketh hym, and sodenly he cryeth, and he

91r

teareth hym that he fometh agayne, and uneth departeth he from him, when he hath rent him: And I have besought thy disciples to cast hym out, and they coulde nott. Jesus answered, and sayde: O generacion withoute fayth, and croked: howe longe shall I be with you? And shall suffre you? Brynge thy sonne hidder. As he yett was a comynge, the fende rent hym, and tare hym. Jesus rebuked the unclene sprete, and healed the chylde, and delivered hym to hys father. And they wer all amased att the myghty power of God.

Whyll they wondred every one att all thynges whych he did: He sayde unto hys disciples: Lett these sayinges synke doune into youre eares. The tyme wyll come, when the sonne off man shalbe delivered into the hondes off men. Butt they wist nott what that worde meant, and yt was hyd from them thatt they understod hytt nott. And they feared to axe hym off that sayinge.

There arose a disputacion amonge them, who shulde be the greatest. When Jesus perceaved the thoughtes off their hertes, he toke a chylde, And sett hym hard by hym, and sayde unto them: Whosoever receave thys chylde in my name, receaveth me. And whosoever receaveth me, receaveth hym that sent me. For he that amongst you, ys the least, the same shalbe greate.

91V Jhon answered and sayde: Master we sawe won castynge out devyls in thy name, and we forbade hym, because he foloweth not with us. And Jesus sayde unto hym: forbid ye hym not. For he that is nott agaynst you, is with you.

And it folowed when the time was com that he shulde be receaved up that he determined hymselfe to goo to Jerusalem: and sent messengers before hym. And they went, and entred into a citie of the samaritans to make redy for hym. And they wolde nott receave hym, because his face was as though he wolde goo to Jerusalem. When hys dis-

ciples, James, and Jhon, sawe that, they sayde: Lorde, wilt thou that we commaunde, that fyre come doune from heven, and consume them, even as Helias did? Jesus turned about, and rebuked them sayinge: ye wote nott what maner sprete ye are off. The sonne of man ys not come to destroye mennes lives, but to save them. And they went to another toun.

Hit chaunsed as they went on their iorney, a certayne man sayd unto hym: I wyll folowe the whithersoever thou goo. Jesus sayd unto him: foxes have holes, and bryddes of the ayer have nestes: but the sonne of man hath nott whereon to laye hys heed.

And he sayde unto another: folowe me. And the same sayde: lorde suffre me fyrst to goo and bury my father. Jesus sayd unto hym: Lett the deed, bury the deed: but goo thou and preache the kyngdome off God.

And another sayde: I wyll folowe the lorde: But lett me fyrst goo bid them farewele, which are at home at my housse. Jesus sayd unto him: No man that putteth hys honde to the plowe, and loketh backe, is apte to the kingdom of god. 92r

### The .x. Chapter.

After that, the lorde apoynted other seventie also, and sent them, two and two, before his face, into every citie, and place, whither he himsilfe wolde come. And sayde unto them: the harvest is greate: but the laborers are feawe. Praye therfore the lorde of the harvest, to send forth hys laborers into hys hervest. Goo youre wayes. Beholde I sende you forthe as lambes amonge wolves. Beare no wallet, nether scryppe, nor shues, and salute noo man by the waye. In whatsoever housse ye enter in, fyrst saye: Peace be to this housse. And yf the sonne of peace be theare, youre peace shall rest apon hym, yf nott, yt shall returne to you agayne. And in the same housse tary still eatynge and

drinkyng, suche as they have. For the laborer is worthy offhys rewarde.

Go not from housse to housse: and into whatsoever citie ye enter, yf they receave you, eate whatsoever is set before you, and heale the sicke that are theare, and saye unto them: the kyngdom of god is come neye apon you. But into whatsoever citie ye shall enter, yf they receave you not, goo youre wayes out into the stretes of the same, and saye: even the very dust, which cleaveth on us of youre citie, we wpe of agaynst you: Nottwithstondyng, marke this, that the kyngdom of God was come neye apon you. Ye and I saye unto you: that it shalbe easier in that daye,  
92v for Sodom then for that citie.

Wo be to the Chorozin: wo be to the bethsaida. For if the miracles had bene done in Tyre and Sidon, which have bene done in you, they had a greate whyle agone repented, sittynge in heere and asshes. Neverthelesse it shalbe easier for Tyre and Sidon, at the iudgment, then for you. And thou Capernaum which art exalted to heaven, shalt be thrust doune to hell. whosoever heareth you, heareth me: And whosoever despiseth you, despiseth me. And he that despeseth me, despiseth hym that sent me.

The seventie returned agayne with ioye sayinge: Lorde even the very devyls are subdued to us thorowe thy name. And he sayde unto them: I sawe sathan, as it had bene lightenyng, faule doune from heaven. Beholde I geve unto you power to treade on serpentes, and scorpions, and apon all maner power of the enemy, and nothyng shall hurte you. Neverthelesse, in thys reioyse nott, that the spretes are under youre power: Butt reioyse because youre names are written in heaven.

That same time reioysed Jesus in the sprete, and sayde: I prayse the father lorde of heaven and erth, because thou hast hyd these thynges from the wyse and prudent, and

hast opened them to the folisshe. Even soo father for soo pleased it the, All thynges are geven me off my father. And noo man knoweth who the sonne is, butt the father: nether who the father is, save the sonne, and he to whom the sonne wyll shewe hym.

93r

And he turned to his disciples, and sayde secretly: Happy are the eyes, which se that ye se. For I tell you that many prophetes and kynges have desired to se thoose thynges which ye se, and have nott sene them: And to heare those thynges whych ye heare, and have nott hearde them:

And marke, A Certayne Lawere stode up, and tempted hym sayinge: Master what shall I do, to inheret eternall lyfe? He sayd unto him: What ys written in the lawe? Howe redest thou? And he answered and sayde: Thou shalt love thy lorde god, wyth all thy hert, and wyth all thy soule, and with all thy strengthe, aud with all thy mynde: and thy neyghbour as thysylfe. And he sayde unto hym: Thou hast answered right. This do and thou shalt live. He willynge to iustifie hymselfe, sayde unto Jesus: Who ys then my neyghbour?

Jesus answered and sayde: A certayne man descended from Jerusalem into Jericho, And fell into the houndes off theves, whych robbed hym off his rayment and wonded hym, and departed levyng hym halfe deed. And yt chaused that there cam a certayne preste that same waye, and sawe hym, and passed by. And lyke wyse a levite, when he was come neye to the place, went and loked on hym, and passed by. Then a certayne Samaritane, as he iornyed, cam neye unto hym, and behelde hym, and had compassion on hym, and cam to hym, and bounde uppe hys wondes, and poured in wyne, and oyle, and layed him on his beaste, and brought hym to a commen hostry, and drest hym. And on the morowe when he departed, he toke out two pence, and gave them to the host and said unto

93v

him: Take cure of him, and whatsoever thou spendest above this, when I come agayne I will recompence the. Which nowe off these thre, thynkest thou was neighbour unto him that fell into the theves hondes? And he answered: he that shewed mercy on hym. Then sayd Jesus unto hym. Goo and do thou lykewyse.

Hyt fortunèd as he went, that he entred into a certayne toune. And a certayne woman named Martha, receaved hym into her housse. And this woman had a sister called Mari, which sate at Jesus fete, and herde Jesus preachynge: Martha was combred about moche servynge, and stode and sayde: Master, doest thou not care, that my sister hath leeft me to minister alone? Bid her therfore, that she helpe me. And Jesus answered, and sayde unto her: Martha, Martha, thou arte busied, and tronblest thysilfe, about many thynges: verely one ys nedfull, Mary hath chosen her a good parte, which shall not be taken awaye from her.

### The .xj. Chapter.

And it fortunèd as he was prayinge in a certayne place: when he ceased, won of his disciples sayd unto him: Master teache us to praye, As Jhon taught his disciples. And he sayd unto them: When ye praye, saye: Oure father which arte in heven, halowed be thy name. Lett thy kyngdom come. Thy will, be fulfillt, even in erth as it is in  
 94r heven. Oure dayly breed geve us this daye. And forgeve us oure synnes: For even we forgeve every man that trespasseth us, and ledde us not into temptacion, Butt deliver us from evyll Amen.

And he sayde unto them: which of you shall have a frende and shall goo to hym att mydnyght, and saye unto hym: frende lende me foure loves for a frende of myne is come out off the waye to me, and I have nothyng to sett before him, And he within shall andswer and saye: Trou-



ble me nott, nowe is the dore shett, and my servaunttes are with me in the chamber, I cannot ryse and geve them to the. I saye unto you: though he woll not aryse and geve hym, because he is his frende: Yet because of hys importunate he woll ryse and geve him as many as he nedeth.

And I saye unto you: axe, and yt shalbe geven you. Seke, and ye shall fynde. knocke, and it shalbe opened unto you. For everyone that axeth, receaveth: and he that seketh, fyndeth: and to him that knocketh shall it be openned. Yf the sonne axe breed off eny off you which ys hys father: wyll he proffer hym a stone? Or yf he axe fische, wyll he geve hym a serpent? Or yf he axe an egge: wyll he proffer him a scorpion? Yf ye then which are evyll, know howe to geve good giftes unto youre chyldren? Howe moche more shall youre father celestiall, give a goode sprete to them, that desire it of hym.

And he was a castynge out a devyll, whyche was dom. And it folowed when the devyll was gone out, the dom spake, and the people wondred Some off them sayde: he 94v  
casteth out devyls by the power of Belzebub, the chefe of the devyls. And other tempted hym sekyng of hym a signe from heven. He knewe their thoughtes and sayde unto them: Every kyngdom, at debate within itsilfe shalbe desolate: aud won housse shall fall apon another. Soo if Satan be at variaunce within hymselfe: howe shall his kyngdom endure? Be cause ye saye that I cast out devyls by the power off Belzebub? Yf I by the power of Belzebub caste oute devyles: by whose power, do youre chyldren cast them out? Therfore shall they be youre iudges. Butt if I with the finger off God cast out devyls, noo doute, the kyngdom of God is come apon you.

When a stronge man armed watcheth his housse: That he possesseth, is in peace. But when a stronger then he cometh apon hym, and overcommeth hym: he taketh from him, his harnes, wherin he trusted, and devideth his

gooddes. He that is not with me is agaynst me. And he that gadereth nott with me scatterch.

When the unclene sprete is gone out of a man, he walketh through waterlesse places sekyng reest. And when he fyndeth none, he sayeth: I will returne agayne unto my housse whence I cam out. And when he commeth, he fyndeth it swept and garnisshed. Then goeth he and taketh seven other spretes with hym worse then hymselfe, and they enter in, and dwell there. And the ende off that man, is worse then the begynnyng.

951 Hit fortun'd as he thus spake, a certayne woman of the company lyfte up her voyce, and sade unto hym: Happy is the wombe that bare the and the pappes, which gave the sucke. Butt he sayde: Happy are they that heare the worde off God, and kepe it.

When the people wer gadered thicke togeder: He began to saye: This is an evyll nacion. They seke a signe, and there shall noo signe be geven them, but the signe off Jonas the prophet. For as Jonas was a signe to the Ninivites, so shall the sonne off man be to this nacion. The quene off the southe shall ryse at the iudgement, with the men of this generacion, and condempne them. For she cam from the ende of the worlde, to heare the wisdom of Solomon: and beholde a greater then Solomon is here. The men off Ninivite shall ryse at the iudgement, with this generacion, and shall condempne them: for they repented at the preachynge of Jonas: And beholde, a greater then Jonas is here.

Noo man lighteth a candell, and putteth it in a preve place, nether under a busshel: Butt on a candelsticke, that they that come in, maye se light. The light off thy body is thyne eye. Therefore, when thyn eye is single: then is all thy body full off light. Butt if thyne eye be evyll: then shall all thy body be full off darknes. Take hede therefore thatt the light which is in the, be nott darknes. For if all thy body

shalbe light, havyng noo parte darke: then shall all be full off light, even as when a candell doeth light the with his brightnes.

And as he spake, a certayne pharise besought hym to  
dyne with hym: and Jesus went in, and sate doune to 95v  
meate. When the pharise sawe that he marveyllled that he  
had nott wessehed before dynner. And the lorde sayde to  
hym: Nowe do ye, O pharises, make clene the outsyde of  
the cuppe, and of the platter: but youre inwarde parties are  
full of raveninge and wickednes. Ye foles did not he that  
made that which is without: make that which is within  
alsoo? Neverthesse ye geve of that that ye have, and be-  
holde all is clene to you.

But wo be to you pharises, for ye tythe the mynt, and  
rewe, and all manner erbes, and passe over iudgment, and  
the love of God. These ought ye to have done, and nott to  
have left the other ondone.

Wo be to you pharises: for ye love the uppormost seates  
in the sinagoges, and gretynge in the markettes.

Wo be to you scribes and pharises ypocrites, for ye are  
as graves which apere not, And men that walke over  
them, are nott ware of them.

Then answered one of the lawears, and sayd unto hym:  
Master, thus sayinge, thou putttest us to rebuke also. Then  
he sayde: Wo be to you also ye laweras: for ye lade men  
with burthens greveous to be borne, and ye youre selves  
touche nott the packes with one of youre fingers.

Wo be to you that bilde the sepulcres off the prophetes:  
for youre fathers kiled them: Truely ye beare witnes, that  
ye alowe the dedes of youre fathers: for they killed them,  
and ye bilde their sepulcres. 96r

Therefore sayde the wisdom off God: I will send them  
prophetes and Apostles, and off them they shall slee and  
persecute. That the bloud off all the prophettes, which  
was sheed from the begynnynge off the worlde, maye be

requyred off this generacion, from the bloud of Abel unto the bloud off Zacary, whiche perissshed bitwene the aulter and the temple. Verely I saye unto you: it shalbe requyred of this nacion.

Wo be to you lawears: for ye have taken awaye the kaye of knowledge, ye entred not in youreselves, and them that came in ye forbade.

When he thus spake unto them, the lawears, and the pharises, began to wexe busy about hym and to stoop his moughth with many questions, Layinge wayte for hym, and sechyng to catche somethyng of his mought, wherby they myght accuse hym.

### The .xij. Chapter.

As there gadered togedther an innumerable multitude off people (insomoch that they trood won another) he began to saye unto his disciples: Fyrst of all beware of the leuen off the pharises, which is ypcrys. For there is nothyng covered, that shall not be uncovered: nether hid, that shall not be knowen. Wherefore whatsoever ye have spoken in darknes: that same shalbe hearde in light. And that which ye have spoken in the eare, even in secret places, shalbe preached even on the toppe of the housses.

96v I saye unto you my frendes: feare ye not them that kyll the body, and after that have nothyng that he can moare do. I will shewe you, whom ye shall feare. Feare hym which after he hath kylled, hath power to cast into hell. Ye I saye unto you, hym feare. Are nott five sparowes bought for two farthynges? and none off them is forgotten of God. Ye the very heers of youre heed are nombred. Feare nott therfore: Ye are moare off value, then many sparowes.

I saye unto you: Whosoever confesseth me before men, even hym shall the sonne off man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels off God. And whosoever

speaketh a worde agaynste the sonne of man itt shalbe forgiven hym. Butt unto hym thatt blasphemeth the holy goost, it shall not be forgiven.

When they brynge you into their sinagoges, and unto their rulers, and officers, take noo thought how or what thyng ye shall answeare, or what ye shall speake. For the holy goost shall teache you in the same houre, what ye ought to saye.

Won off the company sayde unto hym: Master, bid my brother devide the enherytaunce with me. And he sayde unto hym: Man, who made me a iudge, or a divider over you? And he sayde unto them: take hede, and beware off coveteousnes. For no mannes life stondeth in the haboundaunce of the thynges which he possesseth And he put forth a similitude unto them sayinge:

The londes of a certayne man brought forth frutes plentifully, and he thought in hymselfe sayinge: whatt shall I do, because I have noo rouse where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes, and bilde greater, and therin will I gadder all my frutes, and all my goodes: and I will saye to my soule: Soule thou haste moch goodes layde up in stoore for many yeares, take thyne ease: eate, drynke and be mery. But God sayde unto hym: Thou fole, this nyght will they fetch awaye thy soule agayne from the. Then whose shall thoose thynges be which thou hast provided? So is itt with hym thatt gaddreth ryches, and is not ryche in God. 97r

And he spake unto his disciples: Therfore I saye unto you: Take no tought for youre lyfe, what ye shall eate, Nether for youre body, what ye shall putt on. The lyfe is moore then meate, and the body is moore then rayment. Marcke wele the ravens, for they nether sowe, nor repe, which nether have stoore housse ner barne, and yet God fedeth them. Howe moche are ye better then the foules.

Which of you with takynge tought can adde to his

stature won cubytt? Yf ye then be nott able to do that thyng which is least: why take ye thought for the remnaunt? Consydere the lylies howe they growe: They laboure nott: They spyn not: and I saye unto you, Solomon in all his royalte was nott clothed lyke unto one of these.

97v Yf God then soo cloth the grasse which is to daye in the felde, and tomorowe shalbe cast into the fornace: howe moche moore wyll he clothe you, o ye endued with litell faith? And axe nott what ye shall eate, or what ye shall drynke, nether clyme ye up an hye, for all suche thynges the hethen people of the worlde seke for. Your father knoweth that ye have nede off suche thynges. Wherefore seke ye after the kyngdome off heven, and all these thynges shalbe ministred unto you.

Feare not litell floocke, for it is youre fathers pleasure, to geve you a kyngdom. Sell that ye have, and geve almes. And make you bagges, which wexe noot olde, and treasure that fayleth nott in heven, where noo thefe commeth, nether moth corrupteth. For where youre treasure ys, There will youre hertes be also.

Lett youre loynes be gerdde about, and youre lightes brennyng, and ye youre selves, lyke unto men, that watche for their master when he woll returne from a weddyng: that as sone as he commeth and knocketh, they maye open unto hym. Happy are those seruautes, which their lorde, when he commeth, shall fynde walkyng, Verely I saye unto you, he will gerdde hymselfe about, and make them sitt doune to meate, and walke by them, and minister unto them. And yf he come in the seconde watche, ye yf he come in the thyrd watche, and shall fynde them soo, happy are those seruautes.

This shall ye understonde, that yff the good man of the housse, had knowen what houre the thefe wolde have comen, he wolde suerly have watched: and not have

suffered his housse to have bene broken uppe. Be ye prepared therfore for the sonne of man will come att an houre when ye thynke, not. 98r

Then Peter sayd unto him: Master tellest thou this similitude unto us, or to all men? And the lorde said: who is a faithfull stewarde, and a discrete, whom his lorde shall make ruler over his housholde, to geve them their dueti of meate, at due season. Happy is that servaunt, whom his master when he cometh shall finde soo doinge. Of a trueth I saye unto you: that he will make him rueler over all that he hathe. But and if the evyll servaunt shall saye in his hert: My master wyll differre his commynge, and shall begyn to smyte the servautes, and maydens, and to eate and drynke, and to be dronken: the lorde off that servaunt wyll come in a daye, when he thynketh nott, and att an houre when he is not ware, and wyll devyde hym, and will geve him his rewarde, with the onbelevers.

The servaunt that knowe his masters wyll, and prepared nott himsilfe, nether did accordynge to his will, shalbe beten with many strypes. Butt he that knewe nott, and hath committed thynges worthy of strypes, shalbe beaten with feawe strypes. For unto whom moche ys geven: off hym shalbe moche requyred. And to whom, men moche commytt, the moare of hym will they axe.

I cam to sende fyre on erth: and what ys my desyre but that yt were all redy kyndled? Nottwithstandinge I muste be baptised with a baptim. And how am I payned till it be ended? Suppose ye that I am come to sende peace on erth? I tell you, naye: but rather debate. For henceforthe there shalbe five in won housse devided, thre agaynst two, and two agaynst thre. The father shalbe devided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the doughter, and the doughter agaynst the mother. The motherelawe agaynst the doughterelawe, and the doughterelawe against the motherelawe. 98v

Then sayde he to the people: when ye se a cloude ryse out off the west strayghtwaye ye saye: we shall have a shewer, and soo it is. And when ye se the south wynde blow, ye saye: we shall have heet, and it commeth to passe. Ypocrytes, ye can skyll of the fassion of the erth, and of the skye: but what is the cause, that ye cannot skyll of this tyme? Ye and why iudge ye nott off youre selves, that which is rightewes?

Whill thou goest with thyne adversary to the rueler: as thou arte in the waye, geve diligence that thou mayst be delivered from hym, least he brynge the to the iudge, and the iudge deliver the to the ioylar, and the ioylar cast the into preson. I tell the thou departest not thence, tyll thou have made goode the utmose farthyng.

### The .xiiij. Chapter

There were present at the same season, that shewed hym of the galileans, whose bloude Pilate mengled with their awne sacrifice. And Jesus answered, and sayde unto them: Suppose ye that these galileans, were greater synners then all other galileans because they suffred suche punishment? I tell you naye: but except ye repent, ye shall all lykewyse perysse. Or thynke ye that those xviiij. apon whom the toure in siloe fell and slewe them, were synners above all men that dwell in Jherusalem? I tell you naye: Butt excepte ye repent, ye all shall lykewyse perissh.

He put forthe this similitude, A certayne man had a fygge tree in his vyneyarde, and he cam and sought frute thereon, and founde none. Then sayde he to the dresser of his vyneyarde: Beholde this thre yeare have I come and sought frute in this fygge tree, and fynde none, cut it doune: why combreth hit the ground? And he answered and sayde unto him: lorde lett it alone this yeare also, till I digge rounde aboute it, and donge it, to se whether it will beare frute. yf not, then after that, cut hym doune.



He taught in won of their sinagogges on the saboth dayes, And beholde there was a woman which had a sprete off infirmitie. xviiij. yeares: and was bowed together, and coulde nott well lifte up hersilfe. When Jesus sawe her, he called her to hym, and sayde to her: woman thou arte delivered from thy disease. And he layde his hondes on her, and immediatly she was made strayght, and glorified God. The ruler off the sinagoge answered with indignacion (because that Jesus had healed on the saboth daye) And sayde unto the people: There are sixe dayes in the weke, in which men ought to worke, in them come and be healed, and nott on the saboth daye.

Then answered hym the lorde and sayd: Ypocryte, doth not eache one of you on the saboth daye, loose his ox, or his asse, from the stall, and leade hym to the water? 99v And shulde not this doughter of Abraham, be loosed from this bonde on the saboth daye, whom Sathan hath bounde loo, xviiij. yeares? And when he thus sayde, all his adversaris were ashamed, and all the people reioysed on all the excellent dedes, that were done by hym.

Then sayde he: What is the kyngdom of God lyke? or whereto shall I compare it? It is lyke a grayne of mustard seede, which a man toke and sowed in his garden: and it grewe, and wexed a greate tree, and the foules off the ayer bilt in the braunches off it.

And agayne he sayde: whereunto shall I lyken the kyngdom of, God? it is lyke leven, which a woman toke, and hidde in thre busshels of floure, till all was thorow leveded. And he went thorowe cities and tounes teachinge, and toke his iorney towardes Jerusalem.

Then sayde won unto hym: Lorde, are there feawe that shalbe saved? And he sayde unto them: stryve with yourselves to enter in at the straye gate: For many I saye unto you, will seke to enter in, and shall nott be able. When the good man of the housse is risen up, and hathe shett fast the

dore, and ye begyn to stonde without, and to knocke at the dore saynge: Lorde, lorde, open unto us: and he shall answer and saye unto you: I knowe nott whence ye are. Then shall ye begyn to saye. We have eaten, and dronken in thy presence, and thou hast taught in oure stretes. And he shall saye: I tell you, I wott nott whence ye are: departe  
 1000 from me all ye workers off iniquytie. There shalbe wepyng, and gnasshyng of teth: when ye shall se Abraham, and Ysaac, and Jacob, and all the prophetes in the kyngdom of God, and youreselves thrust oute a dores. And they shall come from the eest, and from the weest, and from the northe, and from the southe, and shall reest in the kingdom of god. And beholde, there are last, which shalbe fyrst: And there are fyrst which shalbe last.

The same daye there cam certaine of the pharises, and sayd unto him: Gett the out of the waye, and departe hence: for Herode will kyll the. And he sayd unto them: Goo ye and tell that foxe, beholde I cast oute devils, and heale the people to daye and tomorowe, and the thyrd daye I make an ende. Neverthelesse, I must walke todaye and tomorowe, and the daye folowinge: For it cannott be, that a prophet perisshe eny other where, save att Jerusalem.

○ Jerusalem, Jerusalem, which killest prophetes, and stonest them that are sent to the: howe often wolde I have gadered thy children togedder, as the hen her nest under her wynges, and thou woldest nott. Beholde youre habitation shalbe left unto you desolate. For I tell you, ye shall not se me untill the time come that ye shall saye, blessed ys he that commeth in the name off the lorde.

#### The .xiiij. Chapter.

And it chaunsed that he went into the housse of won off the chefe pharises to eate breed, on a saboth daye: and they  
 1000 watched hym. And beholde there was a man before hym, which had the dropsy. And Jesus answered and spake

unto the laweares and pharises, sayinge: is hit lafull to heale on the saboth daye? And they helde their peace. He toke the man and healed him, and lett hym goo. And answered them sayinge: whiche of you shall have an asse, or an oxe, fallen into a pitt, and will nott straightwaye pull him out on the saboth daye? And they coulde not answer hym agayne to that.

He putt forthe a similitude to the gestes, when he marked howe they preased to the hiest rouses, and sayd unto them: When thou arte bidden to a weddyng of eny man, sitt nott doune in the hiest rouse, lest a more honorable man then thou be bidden of hym, and he that badde bothe hym and the, come and saye to the: geve this man rouse. And thou then begyn with shame to take the lowest rouse. But rather when thou arte bidden, goo and sit in the lowest rouse, that when he that bade the commeth, he maye saye unto the: frende sitt up hyer. Then shalt thou have preyase in the presence of them that sitt at meate with the. For whosoever exalteth hymselfe, shalbe brought lowe: And he that humbleth himselfe shalbe exalted.

Then sayde he also to him that bade him to diner: When thou makest a dinner, or a supper: call not thy frendes, nor thy brethren, nether thy kinsmen, nor yet riche neighbours: lest they bidde the agayne, and make the recompence. Butt when thou makest a feast, call the povre, the maymed, the lame, and the blinde, and thou shalt be happy: For they cannot recompence the. Butt thou shalt be recompensed at the resurreccion of the iuste men.

1011

When won of them that sate at meate also herde that, he sayde unto hym: happy is he that eateth breed in the kyngdome of god. Then sayd he to hym: A certayne man ordered a greate supper, and bade many, and sent his servaunt att supper time, to saye to them that wer bidden, come: for all thynges are redy. And they all at once began to make excuse. The fyrst sayd unto him: I have bought a

ferme, and I must nedes goo and se it, I praye the have me excused. And another sayd: I have bought fyve yooke of oxen, and I must goo to prove them, I praye the have me excused. The thyrde sayd: I have maried a wyfe, and therefore I cannot come. And the servaunt went agayne, and brought his master worde thereof.

Then was the good man of the housse displeased, and sayd to his servaunt: Goo out quickly into the stretes and quarters of the citie, and brynge in hiddel the povre, and the maymed, and the halt, and the blinde. And the servaunt sayd: lorde it is done as thou commaundedst, and yet there is roume. And the lorde sayd to the servaunt: Go out into the hiewayes and hedges, and compell them to come in, that my housse maye be filled. For I saye unto you, that none of those men which were bidden, shall tast of my supper.

There went a greate company with him, and he turned and saide unto them: Yf a man come to me, and hate not his father and mother, and wyfe, and children, and brethren, and sisters, moreover and his awne life, he cannot be my disciple. And whosoever beare nott hys crosse and come after me cannot be my disciple.

101v Which of you is he that is desposed to bilde a toure, and sitteth not doune before and counteth the cost Whether he have sufficient to performe it? lest after he hathe layde the foundation, and is nott able to performe it, all that beholde it, begyn to moocke him sayinge: This man began to bilde, and was not able to make an ende. What kynge goeth to make batayle agaynst another kynge, and sitteth not doune fyrst, and casteth in his mynde, wether he be able with ten thousande to mete him that cometh agaynst hym with twenty thousand, or els whill the other is yett a greate waye off, he will sende embassea-tours, and desyre peace. Soo lykewyse, none of you that forsaketh nott all that he hathe, can be my disciple.

Salt is good, but if salt be corupte, what shall be seasoned therewith? It is nether good for the londe, nor yet for the dongehill, men cast it out at the dores. He that hath eares to heare, let him heare.

*The .xv. Chapter*

Then resorted unto him all the publicans and synners, for to heare him. And the pharises, and scribes grudged sainge: He receaveth to his company synners, and eateth with them. Then put he forthe this similitude to them sayinge: What man of you havynge an hundred shepe, if he loose one of them doth not leve nynty and nyne in the wildernes, and goo after hym which is loost, untill he fynde hym? And when he had founde hym, he putteth hym on his shulders with ioye: And as sone as he cometh home he calleth togedder his lovers, and neighbours sayinge unto them: reioyse with me, for I have founde my shepe which was loost I say unto you, that lykewyse ioye 102r shalbe in heven over one synner that repenteth, moore then over nynety and nyne iuste persons, whiche nede noo repentaunce. Other what woman havynge. x. grotes, if she loose won, doth not light a candell, and swepe the housse, and seke diligently, till she finde it? And when she hath founde it she calleth her lovers, and her neighbours saynge: Reioyce with me, for I have founde the groate which I had loost. Lykewyse I saye unto you, ioye shalbe in the presence off the angels off God over one synner that repenteth.

And he sayde: a certayne man had two sonnes, and the yonger of them sayde to his father: father geve me my parte off the goodes that to me belongeth. And he devided unto them his substaunce. And not longe after, the yonger sonne gaddered all that he had togedder, and toke his iorney into a farre countre, and there he wasted his goodes with royetous livinge. And when he had spent all that he

had, there rose a greate derth thorowout all that same londe. And he began to lacke. And he went, and clave to a citesyn of that same countre: which sent hym to the felde, to kepe his swyne. And he wolde fayne have filled his bely with the coddess, that the swyne ate: and noo man gave hym.

102v Then he remembred hymselfe and sayde: howe many hyred servauntes at my fathers have breed ynough, and I dye for hunger. I will aryse, and goo to my father, and will saye unto hym: father, I have synned agaynst heven, and before the: nowe am I not worthy to be called thy sonne, make me as one of thy heyred servauntes. And he arose, and cam to his father. When he was yett a greate waye of, his father sawe hym, and had compassion on hym, and ran unto him, and fell on his necke, and kyssed hym. And the sonne sayd unto hym: father I have synned agaynst heven, and in thy sight, nether am I worthy henceforthe to be called thy sonne. Then sayde the father to his servauntes: bringe forth that best garment, and put it on hym, and put a rynge on his honde, and shewes on his fete. And brynge hidder that fatted caulfe, and kyll hym, and lett us eate and be mery: for this my sonne was deed, and is alive agayne. He was loste, and ys nowe founde. And they began to make goode cheare.

The elder brother was in the felde, and when he cam and drewe nye to the housse, he herde minstrelcy, and daunsynge, and called one of his servauntes, and axed what thoose thynges meante. He said unto him: thy brother is come, and thy father hath killed the fatted caulfe, because he hath receaved him safe and sounde. And he was angry, and wolde not goo in. Then cam his father out, and entreated him, he answered and sayde to hys father: Loo these many yeares have I done the service, nether brake at eny time thy commaundment, and yet gavest thou me never soo moche as a kynd to make mery with

my lovers: but as sone as this thy sonne was come, which hath deuoured thy goodes wyth harloottes, thou haste for his pleasure killed the fatted caulfe. And se sayd unto him: Sonne, thou wast ever with me, and all that I have is thine: it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alive agayne: and was loste, and is founde. 103r

## The .xvj. Chapter.

He sayd also unto his disciples: There was a certayne rich man, which had a stewarde, that was acused unto him that he had wasted his goodes. And he called him, and said unto him: Howe is it, that I heare this of the? Geve acomptes off thy stewardshippe. For thou mayste be no longer my stewarde. The stewarde said within himsilfe: what shall I do? for my master will take away from me my stewardshippe. I cannot digge, and to begge, I am ashamed. I woot what to do, that when I am put out of my stewardshippe, they maye receave me into there houses.

Then called he all his masters detters, and sayd unto the fyrst: howe moche owest thou unto my master? And he sayd: an hondred tonnes of oyle, and he sayd to him: take thy bill, and sitt doune quickly, and write fiftie. Then said he to another: what owest thou? And he sayde: an hondred quarters of wheate. He sayd to him: Take thy bill, and writte foure scoore. And the lorde commended the uniust stewarde, because he had done wysly. For the chyl-dren of this worlde, are in their kynde, wyser then the chyl-dren off light. And I saye also unto you: make you frendes of the wicked mammon, that when ye shall have nede they may receave you into everlastinge habitacions.

He that is faifful in that wiche is leste: the same is faifful in moche. So then if ye have not byn faiffull in the wicked mammon? who will beleve you in that which is

103v true? and if ye have not bene faithfull in another mannes busines: whoo shall geve you youre awne? No servaunt can serve two masters. for other he shall hate the one and love the other or els he shall lene to the one, and despyse the other. Ye cannot serve God, and mammon.

All these things herde the pharises also which were coveteous. And they mocked him, and he sayd unto them: Ye are they, which iustiefi youre selves before men: but God knoweth youre hertes. For that which men magnifie, is abhominable in the sight of god.

The lawe; and the prophettes raygned untill the tyme of Jhon: Sence that tyme, the kyngdom of god is preached. And every man stryveth to goo in.

Soner shall heven and erth perisshe, then won title of the lawe shall perisshe. Whosoever forsaketh his wyfe, and marieth another, breaketh matrimony. And every man which marieth her that is divorced from her husbande committeth advoutry also.

There was a certayne riche man, which was clothed in purple, and fyne raynes, and fared deliciously every daye. And there was a certayne begger, name Lazarus, whiche laye at hys gate full off soores desyrynge to be refresshed with the cromes whiche fell from the ryche mannes borde. Neverthelesse, the dogges cam, and licked his soores. And yt fortunied that the begger dyed, and was carryed by the angelles into Abrahams bosome: The riche man also died, and was buried in hell.

104r When he lifte uppe his eyes, as he was in tourmentes, he sawe Abraham afarre off, and Lazarus in his bosome, And cryed and sayd: father Abraham, have mercy on me, and sende Lazarus that he maye depe the tippe off his fynger in water, and cole my tonge, for I am tourmented in this flame. Abraham sayd unto hym: Sonne remembre, that thou in thy lyfetye receavedst thy pleasure, and contrarywyse Lazarus payne. Nowe therfore is he comforted,



and thowe art punnysshed. Beyonde all this bitwene you and us there is a greate space sett, so that they which wolde goo from hence to you, canot: nether from thence come hidder.

And he sayd: I praye the therfore father, send him to my fathers housse. for I have fyve brethren: for to warne them, lest they also come into this place off tourment. Abraham sayd unto hym: they have Moses and the prophettes, lett them heare them. And he sayd: naye father Abraham, but yf won from the ded cam unto them they wolde repent. He sayd unto hym: Yf they heare not Moses and the prophetes, nether woll they beleve, though won roose from deeth agayne.

*The .xvij. Chapter.*

Then sayde he to his disciples, it cannot be avoyded, but that occasions of evyll come Neverthelesse wo be to hym throw whom they come. It were better for hym if a mylstone wer hanged aboute his necke, and that he were cast into the see, rather then he shulde offende won off this litle wons. Take hede to youreselves, if thy brother trespas agaynst the, rebuke hym: and if he repent, forgeve hym. And though he syn agenst the seven tymes in won daye, and seven tymes in a daye tourne agayne to the sayinge: it repenteth me, forgeve hym. 104v

And the apostles sayde unto the lorde: increase oure fayth. The lorde sayde: yf ye had fayth lyke a grayne off mustard sede, and shulde saye unto thys sycamye tree, plucke thysilfe uppe by the rotes, and plant thysilfe in the see: he shoulde obey you.

Which of you havynge a servaunte a plowyng, or fedynge catell, wolde saye unto hym when he were come from the felde: Goo quickly and sitt doune to meate, And rather sayeth not to hym, dresse wherwith I maye suppe, and apoynt thysilfe and serve me, tyll I have eaten and

dronken: and afterwarde, eate thou, and drynke thou? Doeth he thanke that servaunt because he did that which was commaunded unto hym? I trowe not. Soo lykewyse ye, when ye have done all thoose thynges which are commaunded unto you: saye, we are unprofitable servauntes. We have done that which was oure duety to do.

And it chauned as he went to Jerusalem, that he passed thorowe Samaria and Galile. And as he entred into a certayne toun, there met hym ten men, that were lepers, which stode afarre of, and put forth their voices, and sayde: Jesu master, have mercy on us. When he sawe them, he sayde unto them: Goo and shewe yourselves to the prestes. And hit chauned as they went, they were censed. And won of them, when he sawe that he was censed, turned backe agayne, and with a loude voice  
 105r prayed God, and fell doune on his face at his fete, and gave hym thanks. And the same was a samaritan. Jesus answered and sayde: Are there not ten censed? But were are those nyne? There are not founde that returned agane, to geve God prayse, save only this straunger. And he sayde unto hym: Aryse, and goo thy waye, thy fayth hath saved the.

When he was demaunded off the pharises, when the kyngdom off God shulde come: he answered them and sayde: The kyngdom of God commeth not with waytinge fore. Nether shall men saye, Loo here, loo there. For beholde, the kyngdom of God is within you.

And he sayde unto hys disciples: The dayes will come, when ye shall desire to se won daye of the sonne of man, and ye shall not se it. And they shall saye to you: Se here, Se there. Goo nott after them, nor folowe them, for as the lightenyng that apereth out of the one parte of the heven, and shyneth unto the other parte of heven: Soo shall the sonne of man be in his dayes. But fyrst must he suffre many thinges, and be reprov'd of this nacion.

As it happened in the tyme of Noe Soo shall it be in the tyme of the sonne of man. They ate, they dranke, they maryed wyves, and were maryed even unto that same daye that Noe went into the arke, and the flood cam, and destroyed them all Likewise also, as it chaunsed in the dayes of Lot. They ate, thei dranke, thei bought, thei solde, thei planted, they bilte. And even the same daye that Lot went out of Zodom, hit rayned fyre and brymstone from heaven, and destroyed them all. After these ensamples, shall the daye be, when the sonne of man shall apere.

105v

Att that daye he that is on the housse toppe, and his stuffe in the housse: lett hym nott come doune to take hit out. And lykewyse lett not him that is in the felde, turne backe agayne to that he lefte behynde hym. Remember Lottes wyfe. Whosoever will goo about to save his lyfe, shall loose it: And whosoever shall loose his life, shall quycken it.

I tell you: In that nyght, there shalbe two in one beed, the one shalbe receaved, and the other shalbe forsaken. Two shalbe also a gryndyng togedder: the one shalbe receaved, and the other forsaken. And they answered, and sayde to him: wheare lorde? And he said unto them: whosoever The body shalbe, thither will the egles resoorte.

*The .xviii. Chapter.*

He put forth a similitude unto them, signifyinge that men ought alwayes to praye, and not to be wery, sayinge: There was a Judge in a certaine cite, which feared not god nether regarded man. And there was a certayne widdowe in the same cite, whych cam unto hym sayinge: Avenge me of myne adversary. And a greate whyle he wolde noott. Afterwarde he sayd unto hymselfe: Though I feare nott god, nor care for man, yett because this widdowe troubleth me, I woll avenge her, lest at the last she come, and rayle on me.

And the lorde sayd: heare what the unrightewes iudge sayeth. And shall not god avenge his electe, which crye  
 106r nyght and daye unto him? Ye though he differre them: I tell you, he will avenge them, and that quickly. Neverthelesse, when the sonne of man commeth, suppose ye, that he shall fynde faithe on erthe.

And he put forthe this similitude, unto certaine which trusted in themselves, that they wer perfect, and despysed other. Two men went up into the temple to praye: the one a pharise, and the other a publican. The pharise stode and prayed thus with hymselfe. God I tanke the that I am nott as other are, extorsioners, uniuste, advoutres, and even as this publican is. I fast twyse in the weke. I geve tythe of all that I possesse. And the publican stode afarre of, and wolde not lifte up his eyes to heaven, but smote hys brest, sayinge: God be mercyfull to me a sinner. I tell you: this man departed home to his housse iustified moore then the other. For every man that exalteth hymselfe, shalbe brought lowe: And he that humbleth hymselfe, shalbe exalted.

They brought unto him also babes, that he shulde touche them. When his disciples sawe that, they rebuked them. But Jesus called them unto him, and sayde: Suffre children to come unto me, and forbidde them not. For unto souche, belongeth the kingdom of god. Verely I saye unto you: whosoever receaveth not the kyngdom of god, as a chylde: he shall not enter therein.

And a certayne ruler axed him: sayinge: Goode Master: what ought I to do, to obtaine eternall lyfe? Jesus sayd unto hym: Why callest thou me goode? No man is goode, save god only. Thou knowest the commaundmentes:  
 106v Thou shalt nott commit advoutry, thou shalt nott kill, thou shalt nott steale, thou shalt not beare falce witnes Honoure thy father, and thy mother. And he sayde: All these have I kept from my youthe. When Jesus herde that, he sayde unto hym: Yett lackest thou one thyng. Sell all

hat thou hast, and distribute it unto the povre, and thou shalt have treasure in heven, and come, and folowe me. When he heerd that, he was hevy, for he was ryche.

When Jesus sawe hym morne, he sayde: with whath difficulte shall they that have ryches, enter into the kyngdom off God: Esyer it is for a cammell to passe thorowe a nedles eye, then for a ryche man to enter into the kyngdom off God. Tben sayde they that herde that: And who shall then be saved? He sayde: Thynges which are impossible with men: are possible with God.

Then Peter sayde: Loo we have forsaken all, and have folowed the. He sayde unto them: Verily I saye unto you, there is noo man that forsaketh housse, other father and mother, other brethren, or wyfe, or children, for the kyngdom off goddes sake, which same shall nott receave moche moore in this worlde: and in the worlde to come, lyfe everlastinge.

He toke unto hym the twelve, and sayde unto them: Loo we go up to Jerusalem, and all shalbe fulfilled that are written be the prophettes off the sonne off man. He shalbe delivered unto the gentyls, and shalbe mocked, and shalbe despytfully entreated, and shalbe spetten on: and when they have scourged hym, they will putt hym to deeth, and the thyrde daye, shall he aryse agayne. They understode none of these thynges. And this sayinge was hid from them. And they perceaved nott the thynges which were spoken. 1071

Hit cam to passe, as they were come neye unto Jerico, a certayne blynde man sate by the wayesyde beggyng. And when he herde the people passe by, he axed what it meant. They sayd unto hym that Jesus off Nazareth, went by. And he cryed, saynge: Jesus the sonne of David, have mercy on me. And they which went before rebucked hym, because he shulde holde his peace. And he moche the moare cryed, The sonne of David, have mercy on me.

Jesus stode styll, and commaunded him, to be brought unto hym. And when he was come neare, he axed hym sayinge: What wilt thou, that I do unto the? And he sayde: Lorde, that I maye raceave my sight. Jesus sayde unto hym: Receave thy sight. Thy faith hath saved the. And immediatly he sawe, and folowed hym, praylinge God. And all the people, when they sawe it, gave laude to God.

The .xix. Chapter.

And he entred in, and went thorowe Jerico. And beholde, there was a man named Zacheus, and he was a rueler amonge the publicans, and ryche alsoo. And he made meanes to se Jesus, what he shulde be: and he coulde nott for the preace, because he was off a lowe stature. And he ran before, and ascended uppe, into a sicomore tree, to se hym. For he wolde come that same waye. And when Jesus cam to the place, he loked up, and sawe him, and sayd unto hym: Zache, att once come doune, for todaye I muste abyde at thy housse. And hastily he cam doune, and receaved hym ioyfully. And when they sawe that, they all groudged sayinge: He is gone, into tary with a man that is a synner.

107v

Zache stode forthe and sayde unto the lorde: Beholde lorde, the haulfe of my gooddes I geve to the povre, and if I have done eny man wronge, I wyll restoore hym fower folde. Jesus sayd unto hym: This daye is healthe come unto this housse: forasmoch as it also is become the childe off Abraham. For the sonne off man is come to seke, and to save that which was looste.

As they herde these thynges, he added therto a similitude, because he was neye to Jerusalem, And because also, they thought that the kyngdom of God shulde shortely apere. He sayde therfore: A certayne noble man, went into a farre countre, to receave a kyngdom, and then

to come agayne. He called his ten servauntes, and delivered them ten pounce sayinge unto them: By and sell till I come: But his citesens hated hym, and sent messengers after hym, saynge: We will not have this man to raigne over us.

And it cam to passe, when he was come agayne and had receaved his kyngdom, he commaunded his servauntes, to be called to hym (to whom he gave his money) to witt what every man had done. Then cam the fyrst sayinge: Lorde, thy pounce hath encreased ten pounce. And he sayde unto hym: Well goode servaunte, because thou wast faithfull in a very lytell thyng, Take thou auctorite over ten cities. And the other cam sayinge: Lorde thy pounce, hath encreased fyve pounce. And to the same he sayde: And be thou alsoo rueler over fyve cities. And the thirde cam, and sayde: Lorde, beholde here thy pounce, which I have kepte in a napkyn, for I feared the, because thou arte a straye man: thou takest up that thou laydest nott doune, And repest that thou diddest nott sowe. And he sayde unto hym: Of thyne awne mougthe iudge I the thou evyll servaunt. Knewest thou that I am a straye man, takynge uppe that I layde not doune, and repinge that I did not sowe? Wherefore then gavest not thou my money into the banke? And then at my commyng shulde I have required myne awne, with vauntage. And he sayde to them that stode by: Take from hym that pounce, and geve it hym that hathe ten pounce. And they sayd to hym: Lorde he hath ten pounce. I saye unto you, that unto all them that have, it shalbe geven: and from hyme that hath not, even that he hath shalbe taken awaye. Moreover thoose myne enemys, which wolde not, that shulde raigne over them, brynge hydder, and slee them before me. And when he had thous spoken, he proceded forthe before them, and went uppe to Jerusalem.

And it fortunēd, when he was come noye to bethfage, and bethany, besydes mounte olivete, he sent two of his disciples sayinge: Goo ye into the tounē which is over against you. In the which as sonne as ye are come, ye shall fynde a coolte tyed, wheron, yett never man sate. loose hym and brynge hym hidder. And if eny man axe you,  
 108v why that ye loose hym: thus saye unto hym, The lorde hathe nede of hym.

They that wer sent went their waye, and founde, even as he had sayde unto them. And as they were aloosynge the coolte, the owners sayde unto them: why loose ye the coolte? And they sayde: for the lorde hath nede of hym. And they brought hym to Jesus. And they cast their rayment on the coolte, and sett Jesus theron. As he went they spredde their cloothes in the waye.

When he was come wheare he shulde goo doune from the mounte olivete, the whole multitude of his disciples, began to reioyce, and to lawde God with a loude voyce, for all the miracles that they had sene, sayinge: Blessed be the kynge that commeth in the name off the lorde, Peace in heven, and glory in the hyst. And some off the pharises off the company, sayde unto him: Master rebuke thy disciples. He answered, and sayde unto them: I tell you, yff these holde their peace, the stones will crye.

And when he was come neare, he behelde the citie, and wept on hit sayinge: Yff thou haddest knowen those thynges whych belonge unto thy peace, even att thys daye: But nowē are they hidde from thyne eyes. For the dayes shall come apon the, And thyne enemys shall compas the about wyth a banke. And shall besege the rounde aboute, and kepe the in on every syde, And make the even wyth the grounde, wyth thy chyldren whych are in the. And they shall nott leve in the one stone apon another, because  
 109r thou knewest nott the tyme off thy visitacion.

And he went into the temple, and began to cast out



them that solde therin, and them that bought sayinge unto them, Hyt is written, my housse is the housse off prayer: Butt ye have made it a den off theves. And he taught dayly in the temple. The hye prestes and the scribes and the chefe off the people, went about to destroye hym: Butt coulde nott fynde what to do. For all the people stacke by hym. And gave him audience.

## The .xx. Chapter

And yt fortunèd in one off those dayes, As he taught the people in the temple, And preached the gospell. The hye prestes and the scribes cam unto hym wyth the seniours, And spake unto hym, sayinge: Tell us by what auctorite thou doest these thynges? Other who is he that gave the thys auctorite? He answered and sayde unto them: I also will axe you a question, And answer me: was the baptem of Jhon, from heven, or of men? They thought within themselves sayinge: Yff we shall saye from heven: he wyll saye: Why then beleved ye hym not? But and yff we shall saye of men, all the people will stone us. For they suerly beleved that Jhon was a prophett. And they answered that they coulde nott tell whence it was. And Jesus sayde unto them: Nether tell I you by what auctorite I do these thynges.

Then began he to put forth to the people, this simili- 109v  
tude: A certayne man planted a vyneyarde, and lett it  
forthe to fermers, and went hymselfe into a straunge coun-  
tre for a greate season. And when the time cam, he sent a  
servaunt to his tennauntes that they shulde geve hym of the  
frutes, of the vyneyarde. The tennauntes bett hym: and  
sent hym awaye empty. And he ceased nott therby but sen-  
yett another servaunt. And they bett hym, and foule en-  
treated hym alsoo, and sent hym awaye empty. Morover,  
he sent the thyrde Alsoo, And hym they wounded, and  
cast hym out. Then sayde the lorde off the vyneyarde:

what shall I do? I wyll sende my deare sonne, hym peradventure they wyll reverence, when they se hym.

When the fermers sawe hym, they thought in themselves, sayinge: this is the heyre, come lett us kyll hym, that the enherytaunce maye be oures. And they cast hym out of the vyneyarde, and kylled hym. Nawe what shall the lorde off the vyneyarde do unto them? He wyll come and destroye those fermers, and will lett out his vyneyarde to other. When they herde that, they sayde: God forbid.

He behelde them and sayd: what meaneth thys then that is written: The stone that the bylders refused, is made the heed cornerstone? whosoever stomble at that stone, shalbe brused: but on whomsoever it faul, it wyll alto breake hym And the hye prestes and the scribes, the same howre went about to laye hondes on him, but they feared the people. For they perceaved that he had spoken this  
 110r similitude agaynst them.

And they watched him, and sent forth spies, whych shulde fayne themselves perfecte, to take hym in hys wordes, and to delyvre hym unto the power, and auctorite off the presydent. And they axed hym sayinge: Master, we knowe that thou sayest, and teachest ryght, nether considerest thou eny mannes degre, but teachest the waye of god truely. Ys it lafull for us to geve Cesar tribute, or noo? He perceaved their craftynes, and sayde unto them: Why tempt ye me? Shewe me a peny. Whoose ymage and superscripcion hath it? They answered and sayd: Cesars. And he sayde unto them: Geve then unto Cesar, that which belondeth unto Cesar: And to God, that whych pertayneth to God. And they coude nott reprove his sayinge before the people. And they marvayled at his answer, and helde their peace.

Then cam to hym certayne off the Saduces which denye that there is eny resurreccion. And they axed hym sayinge: Master Moses wrote unto us, if eny mannes brother dye

havinge a wyfe, And the same dye wythout issue: that then hys brother shulde take his wyfe, and rayse up seede unto hys brother. There were seven brethren, and the fyrst toke a wyfe, and died without children. And the seconde toke the wyfe, and he dyed chyllesse. And the thyrde toke her, and in lykewyse the resydue off the seven, And leeft noo chyl dren behynde them, and dyed. Last of all the woman dyed also. Nowe at the resurreccion whose wyfe of them shall she be? for vij had her to wyfe.

Jesus answered and sayd unto them: The chyl dren off this worlde mary wyves, and are maryed, but they which shalbe worthy of that worlde, and of the resurreccion from deeth, nether mary wyves, nether are maryed, nor yet can dye eny moare. For they are equall unto the angels: and are the sonnes of god, inasmoche as they are the chyl dren off the resurreccion. And that the deed shall ryse agayne, even Moses signified besydes the busshe, when he sayde: the lorde god of Abraham, and the god off Isaac, and the god of Jacob. For he is not the god off the deed, but off them whych live. For all live in hym. Certayne off the pharises answered and sayde: Master, thou hast wele sayde. And after that durst they not axe hym eny question at all. 110v

Then sayd he unto them: howe saye they that Christ ys Davides sonne? And David hymselfe sayth in the boke off the psalmes: The lorde sayde unto my lorde, Sytt on my ryght honde, tyll I make thyne enemys thy fote stole. David then called hym lorde: Howe ys he also hys sonne?

Then in the audience off all the people, he sayde unto his disciples, beware off the scribes, whych desyre to goo in longe clothyng: and love gretynge in the marketes, and the hyst seates in the sinagoges, and chefe roumes at featest, which devoure widdowes houses, and praye longe under a coloure: The same shall receive greater damnacion. z

## The .xxj. Chapter.

IIII As he behelde, he sawe the ryche men, howe they cast in their offeringes into the tresury. He sawe also a certayne povre widdowe, which cast in thydre two mytes. And he said: of a trueth I saye unto you, this povre widdowe hath putt in moare then they all. For they all have of their superfluyte added unto the offeringe off God: But she, of her penury, hath cast in all the substaunce that she hadde.

As some spake of the temple, howe it was garnessed with goodly stones, and iewels, he sayde. The dayes wyll come, when off these thynges which ye se, shall nott be lefte stone apon stone that shall nott be throwen doune. And they axed hym, sayinge: Master when shall these thynges be. And what signes will there be, when suche thynges shall come to passe.

And he sayd: Take hede, that ye be not deceived. For many will come in my name, saying of themselves, I am he. And the tyme draweth neare. Folowe ye nott them therfore. Butt when ye heare of warre, and dissencion: be not afrayd, for these thynges must fyrst come: butt the ende foloweth not by and by. Then sayd he unto them: Nacion shall ryse agaynst nacion, and kyngdom agaynst kyngdom. And greate erthquakes shalbe in all quarters, and hunger, and pestilence, and fearfull thinges. And greate signes shall there be from heven.

But before all these, they shall laye their hondes on you, and persecute you, delyverynge you uppe, to the synagoges, and into preson, and brynge you before kynges, And rulers for my names sake. And this shall chaunche  
IIII you ffor a testimoniall. Lett it sticke therfore faste in youre hertes, nott once to stody before, whatt ye shall answeere for youreselves: For I will geve you a mouth and wisdom, were agaynste, all youre adversarys shall not be able to speake nor resist Ye and ye shalbe betrayed of youre fathers

and mothers, and of youre brethren, and kynsmen, and lovers. And some of you shall they put to deeth. And hated shall ye be off all men for my names sake. Yet there shall not one heer of youre heeddes perisse. with youre pacience, possesse youre soules.

And when ye se Jerusalem beseged with an hoste, then understonde, that the desolacion of the same is nye. Then lett them which are in iewry flye to the mountaynes. And let them which are in the myddes off hit, departe oute. And lett not them that are in other countreis, enter there in. For these be the dayes of vengeance, to fulfill all that are written. Butt wo be to them that be with chylde: and to them that geve sucke in those dayes, for there shalbe greate trouble in the londe: and wrathe over all this people. And they shall fal of the edge of the swearde. And they shalbe leed captiue into all nacions, And Jerusalem shalbe trooden underfote off the gentyls, untill the tyme of the gentyls be fulfilled.

And there shalbe signes, in the sunne, and in the mone, and in the starres: and in the erth the people shalbe in soche perplexite, that they shall not tell which waye to turne themselves. The see and the waves shall roore, and mennes hertes shall fayle them for feare, and for lokinge after those thinges which shall come on the erth. For the powers of heven shall move. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thynges begyn to come to passe: then loke uppe, and lifte uppe youre heddes, for youre redemption drawith nye. 112r

And he shewed them a similitude: beholde the fygge tree, and all other trers, when they shute forth their buddes, ye se and knowe of youre awne selves that sommer is then nye att hond. Soo lykewyse ye (when ye se these thynges come to passe) understonde, that the kyngdom of god is nye. Verely I saie unto you: this generacion shall not

passe, tyll all be fulfilled. Heven and erth shall passe: but my wordes shall not passe.

Take hede to youre selves, lest youre hertes be overcome, with surfettyng and dronkennes, and cares of this worlde: and that, that daye come on you unwares. For as a snare shall hit come on all them that sit in the face of the erthe. Watche therfore continually and praye, that ye maye scape all this that shal come. And that ye maye stonde before the sonne of man.

In the daye tyme taught he in the temple, and at nyght, he went out, and had abydyng in the mount olivete. And all the people cam in the mornynge to hym into the temple, for to heare hym.

### The .xxij. Chapter.

112v The feaste off swete breed drue nye which is called ester, and the hye prestes, and scribes sought howe to kyll Jesus, but they feared the people. Then entred Satan into Judas, whose syr name was iscariot (which was of the nombre off the twelve) and he went his waye, and commened with the hye prestes and officers, how he wolde berraye hym unto them. And they were glad: and promysed to geve hym money. And he consented, and sought oportunitie to betraye hym unto them, when the people were awaye.

Then cam that daye of swete breed, when off necessite the ester lambe muste be offered. And he sent Peter, and Jhon seiynge: Goo and prepare us the ester lambe, that we maye eate. They sayde to hym: Where wilt thou, that we prepare? And he sayde unto them. Beholde as ye enter into the cite, there shall a man mete you bearynge a pitcher off water, hym folowe into the same housse that he entreth in, and ye shall saye unto the goode man off the housse, The master sayeth: Where is the gest chamber, where I shall eate myne ester lambe wyth my disciples? And he shall shewe you a greate parloure paved. There make redy. They

went and founde, as he had sayde unto them: and made redy the ester lambe.

And when the houre cam, he sate doune and the twelve Apostles with hym. And he sayde unto them: I have inwardly desyred, to eate this ester lambe with you before that y suffre. For I saye unto you: henceforthe, I will nott eate of it eny moore, untill itt be fulfilled in the kygdom of God. And he toke the cuppe, and gave thanks, and sayde: Receave this, and devyde itt amonge you. For I saye unto you: I will not drynke of the frute of the vyne, untill 113r the kyngdom of God be come.

And he toke breed, and gave thanks, and brake itt, and gave it unto them, sayinge: Thys is my body which is geven for you, Thys do in the remembraunce of me. Lykewyse alsoo, when they had supped, he toke the cuppe sayinge: This is the cuppe, the newe testamentt, in my bloud, which shall for you be shedde.

Yet beholde, the honde off hym that betrayeth me, is with me on the table. And the sonne of man goeth as hit is appoynted: But wo be to that man by whom he is betrayed. And they began to enquyre amonge themselves, which off them it shulde be, that shulde do that.

And there was a stryfe amonge them, which of them shulde seme greatest. And he sayde unto them: The kynges of the gentyls raigne over them And they that beare rule over them, are called gracious lordes. But ye shall nott be soo. But he that is greatest amonge you, shalbe <sup>as</sup> the yongest: And he that is chefe, shalbe as minister. For whether is greater, he that sitteth at meate: or he that serveth? is not he that sitteth at meate: And I am amonge you, as he that ministrereth. Ye are which have bidden with me in my temptacions. And I apoynt unto you a kyngdom, as my father hath apoynted to me. that ye maye etate, and drynke at my table in my kyngdome and sit on seates, and iudge the twelve tribes of israel.

And the lorde sayde: Simon, Simon, beholde Satan  
 113v hath desired you, to sifte you, as it were wheate: Butt I  
 have prayed for the that thy fayth fayle nott. And when  
 thou arte converted, strengthe thy brethren. And he sayd  
 unto hym: Lorde, I am redy to goo with the into preson,  
 and to deth. And he sayde: I tell the Peter, the cocke shall  
 nott crowe this daye, till thou have thryse denyed that thou  
 knewest me.

And he sayde unto them: when I sent you with out  
 wallett, and scrippe, and shoues, lacked ye eny thyng?  
 And they sayd, nothyng. And he sayde to them: But  
 nowe he that hath a wallet let him take itt, and lykewyse  
 his scrippe. And he thatt hath noo swearde, let hym sell  
 his coote and bye won. I saye unto you that yet, that which  
 is written must be performed in me (Even with the wicked  
 was he nombred) for those thynges which are writen of  
 me have and ende. And they sayd: Lorde, beholde here  
 are two swearde. And he sayde unto them: it is ynough.

And he cam out, and went as he was wonte to mounte  
 olivete. And his disciples folowed hym And when he  
 cam to the place, he sayde to them Praye lest ye fall into  
 temptation.

And he gate hymselfe from them, about a stones cast,  
 and kneled doune, and prayed, sayinge: Father if thou  
 wilt, withdrawe this cuppe from me. Neverthelesse, nott  
 my wyll, Butt thyne be fulfilled. And there apered an an-  
 gell unto hym from heven, confortyng hym, And he was  
 in agony, and prayed somewhat longer. And hys sweate  
 was lyke droppes of bloud, tricklyng doune to the  
 ground. And he rose uppe from prayer, and cam to his  
 114r disciples, and founde them slepyng for sorowe, and he  
 sayde unto them: Why slepe ye? Ryse, and praye lest ye  
 fall into temptation.

Whyll he yet spake: beholde, there cam a company,  
 and he that was called Judas, one off the twelve, went



before them, and preased neye unto Jesus to kysse hym. Jesus sayd unto hym: Judas betrayest thou the sonne off man with a kysse? When they which were about hym sawe what wolde folow, they sayde unto hym, Lorde, shall we smyte with a swearde? And one off them smote a servaunt off hym which was the chefe preste of all, and smote off his righte eare. Jesus answered and sayde: Soffre ye thus farre forthe. And he touched his eare, and healed hym.

Jesus sayde unto the hye prestes and rulers off the temple and the senyours which were come to hym. Be ye come outt, as unto a thefe with sweardes and staves? When I was dayly with you in the temple, ye stretched not forth hondes agaynst me. Butt this is even youre very houre, and the power off darknes. Then toke they hym, and ledde hym, and brought hym to the hye prestes housse. And Peter folowed afarre off.

When they had kyndled a fyre in the myddes of the palys, and were sett doune togedder, Peter alsoo sate doune amonge them. And won off the wenches, as he sate, beholde hym by the light and sett goode eyesight on hym, and sayde: This same was also with hym. Then he denyed hym sayinge: Woman I knowe hym nott. And after a lytell whyle, another sawe hym and sayde: Thou arte alsoo off them. And Peter sayd: Man I am nott. And aboute the space off an houre after another affirmed sayinge: Verely even this felowe was with hym, for he is off galile. Peter sayde: Man I woote nott what thou sayest. And immediatly whill he yett spake, the cocke crewe. And the lorde tourned backe and loked apon Peter. And Peter remembred the wordes off the lorde, howe he sayde unto hym. before the cocke crowe thou shalt denye me thryse. And Peter went out, and wepte bitterly.

And the men that stode about Jesus, mocked hym, and smoothe hym, and blyndfolded hym, and smoothe his face.

And axed hym sayinge. Arede who it is that smoothe the?  
And many other thynges despytfully sayde they agaynst  
hym.

And as sone as it was daye, the seniours off the people,  
and the hy prestes and scribes, cam togedder and ledde  
hym into their counsell sayinge: Arte thou very Christ?  
tell us. And he sayde unto them: if I shall tell you, ye woll  
not beleve. And if alsoo I axe you, ye will nott answe-  
re me. Nether lett me goo. Hereafter shall the sonne of man  
sit on the right honde of the power of God. Then sayde  
they all: Arte thou then the sonne of God? He sayd: Ye  
saye that I am. Then sayde they: What nede we eny  
further witnes? We oureselves have herde off his awne  
mouthe.

And the whole multitude of them arose, and ledde hym  
unto Pilate. And ihey began to accuse hym sayinge: We  
have founde this folowe, pervertynge the people, and for-  
biddynge to paye tribute to Cesar: And sayeth that he is  
Christ a kynge. And Pilate apposed him saynge: Arte  
thou the kynge of the iewes? He answered him, and sayde  
thou sayest. Then sayde Pilate to the hye prestes, and to  
the people: I fynde noo faute in this man. And they were  
the moore fearce, sayinge: He mooveth the people tea-  
chyng thorooout all iewry, and began at galile, even to this  
place.

When Pilate herde mencion off galile, he axed whether  
the man were off galile. And as sone as he knewe that he  
was of Herodes iurisdiccion, he sent hym to Herode,  
which was at that tyme in Jerusalem alsoo. When Herode  
sawe Jesus, he was merveliously gladde. For he was desyr-  
ous to se hym off a longe season, because he had hearde  
many thynges of hym, and trousted to have sene some  
myracle done by hym. Then questenned he with hym of

many thynges: But he answered hym not won worde. The hye prestes and scribes, stode forthe and accused hym straitly. And herod, with his men off warre, despysed hym, and mocked hym, And arayed hym in whyte, and sent hym agayne to Pilate. And the same daye Pilate, and Herod wer made frendes togedder. For before, they were at variaunce.

Pilate called togedder the hye prestes, and rulers, and the people, and sayde unto them: Ye have brought this man unto me, as won that peverted the people. And loo I examined hym before you, and founde noo faute in this man, off those thinges whereof ye accuse hym. No nor yett Herode. For I sent you to him: and lo noo thyng worthy of deeth is done to him. I will therfore chasten hym and lett hym loose. For off necessite, he must have lett one loose unto them at that feast. 115v

And all the people cryed at once, saynge: away with him, and delivre to us Barrabas. (which for insurreccion made in the cite, and morthur, was cast into preson) Pilate spake agayne to them willynge to lett Jesus losse. And they cryed, sayinge: Crucify hym, Crucify hym. He sayde unto them the thyrde tyme: What harme hath he done? I fynde noo cause off deeth in hym. I will therfore chasten hym, and lett hym goo losse. And they cryed with loude voyce, and requyred that he myght be crucified. And the cryinge off the hye prestes prevayled.

And Pilate gave sentence that it shulde be as they requyred, and lett losse unto them, hym that for insurreccion, and morthur was cast into preson, whom they desyred: And delyvered Jesus to do with hym what they wolde. And as they ledde hym awaye, they caught won Simon of sirene, commynge out of the felde: And on hym layde they the crosse to beare it after Jesus.

There folowed hym a greate company of people, and of wemen, which wemen bewayled, and lamented hym. Je-

116r sus turned backe unto them, and sayde: Doughters of Jerusalem, wepe not for me: but wepe for youreselves, and for youre children. For marke, the dayes will come, when men shall saye: happy are the baren and the wombes that never bare, and the pappes which never gave sucke. Then shall they begyn to saye to the mountaynes: fall on us. and to the hilles cover us. For yf they do this to a grene tree: what shalbe done, to the drye?

There were two evyll doers ledde with hym to be slayne. And when they wer come to the place, which is called calvary, there they crucified hym, and the evyll doars, one on the right honde, and the other on the lefte honde. Then sayde Jesus: Father forgeve them, for they woot not what they do. And they parted his rayment, and cast loottes. And the people stode and behelde.

And the rulers mocked hym with them saying: He holpe other men, lett hym helpe hymselfe yf he be Christ the chosen of God. The soudiers alsoo mocked hym, and cam and gave hym veneger and sayde: yf thou be that kynge off the iewes, save thisilfe. His superscripcion was written over him, in greke, latin, and ebrue letters: This is the kynge off the iewes.

The one off the malefactours which hanged, rayled on hym, sayinge: Yf thou be Christ save thisilfe and us. The other answered and rebuked hym sayinge: Nether fearest thou god becauuse thou arte in the same damnacion? We are righteously punneshed, for we receave accordynge to oure dedes: Butt this man hath done noo thyng amyse. And he sayde unto Jesus: Lorde remember me when thou comest into thy kyngdom. And Jesus sayde unto hym: 116v Verely I saye unto the, todaye shalt thou be with me in paradise.

And it was about the sixt houre. And there cam a darcknes over all the londe, untill the nynth houre, and the sonne was darckened. And the vayle of the temple rent

even thorow the myddes. And Jesus cryed with a greate voyce and sayd: Father, into thy hondes I commende my sprete. And when he thus had sayd, he gave up the goost. When the Centurion sawe, what had happened, he glorified god sayinge: Of a surtie this man was perfecte. And all the people that cam togedder to that sight, beholdynge the thinges which were done: smoothe their brestes, and returned home. All hys acquayntaunce stode afarre of, and the wemen, which folowed hym from galile. beholdynge these thynges.

And beholde there was a man named Joseph a senator, which was a goode man and a iuste He did nott consent to their counsell and dede, which was of Aramathia, a cite off the iewes. Which same alsoo, wayted for the kyngdom off god. he went unto Pylate, and begged the boddy of Jesus. And toke it doune, and wrapped it in a lynnyn clooth, and layed it in an heawen tounge, wherein was never man before layed. And that day was the saboth even, And the saboth drue on. The wemen that folowed after whych cam with hym from galile, behelde the sepulcre and howe hys body was layed. And returned, and prepared swete odoures, and oyntmentes, And the saboth daye they rested, accordynge to the commaundement.

117r

## The .xxiiij. Chapter.

On the morowe after the saboth, erly in the mornynge, they cam unto the tounge and brought the odoures whych they had prepared, and other wemen wyth them. And they founde the stone rouled away from the sepulcre. And went in and founde nott the body off the lorde Jesu. And it happened, as they were amased therat: loo two men stode by them, in shynynge vestures. As they were afraide, and bowed doune their faces to the erth: they sayd to them: why seke ye the livynge amonge the deed? He is nott here: but is rysen. Remember howe he spake unto

you, when he was yett with you in galile, sayinge: that the sonne off man must be delivered into the hondes off synfull men, and be crucified, and the thyrde daye ryse agayne. And they remembred his wordes, and returned from the sepulcre, and tolde all these thynges unto the eleven, and to all other. Hytt was Mary magdalen and Joanna, and Mary Jacoby, And other that were with them, whych tolde these thynges unto the Apostles, and their wordes semed unto them fayned thynges, nether beleved they them. Then aroose Peter and ran unto the sepulcre, and stouped in, And sawe the lynnen cloothes layed by themsylfe. And departed wondrynge in hym sylfe att thatt whych hadd happened.

117v And beholde, two of them went that same daye to a toune, whych was from Jerusalem about thre scoore forlonges, called Emaus. and they talked togedder of all thinges which had happened, And it chaunsed, as they commened togedder, and reasoned, that Jesus hym sylfe drue neare, and went with them. But their eyes were holden, that they coude nott knowe hym. And he sayde unto them: What maner of communicacions are these that ye have one to another as ye walke, and are sadde. And the one off them named Cleophas, answered, and sayd unto hym: Arte thou only a straunger in Jerusalem, and haste nott knowen the thinges which have chaunsed therin in these dayes? To whom he sayd: what thynges? And they sayd unto hym: of Jesus of Nazareth which was a prophet, myghty in dede, and worde, before God, and all the people. And howe the hye prestes, and oure ruelers delivered hym to be condempned to deeth: and have crucified hym. we trusted that it shulde have bene he that shulde have delivered Israhell. And as touchynge all these thynges, todaye is even the thyrd daye, that they were done.

Ye and certayne wemen alsoo of oure company made us astonyed, whych cam erly unto the sepulcre, and

ounde nott his boddy. And cam sayinge, that they had  
 ene visions off angels which sayde that he was alive. And  
 certayne of them which were with us, went their waye to  
 the sepulcre, and founde ytt even soo as the wemen had  
 sayde: but hym they sawe nott.

And he sayde unto them: O foles, and slowe of herte to  
 beleve all that the prophetes have spoken. Ought not  
 Christ to have suffered these thinges, and to enter into his  
 glory? And he began at Moses, and at all the prophetes,  
 and interpreted unto them, in all scriptures which were  
 written of him. And they drue nye unto the toun which  
 they went to. And he made, as though he wolde have gone  
 farther. And constrayned hym, sayinge: Abyde with us  
 for it draweth tawardes nyght, and the daye is farre passed.  
 And he went in to tary with them. 118r

And it cam to passe as he sate att meate wyth them, he  
 toke brede and blessed yt, and brake ytt and gave it unto  
 them. And their eyes were openned. And they knewe  
 hym. And he vannisshed out of their syght, and they sayde  
 bitwene themselves: did not oure hertes burne wythin us,  
 whyll he talked with us by the waye, and openned to us  
 the scriptures? And they roose up the same houre, and  
 returned agayne to Jerusalem, and they founde the eleven  
 gaddered togedder, and them that were wyth them,  
 sayinge: The lorde is risen in dede, and hath apered to  
 Simon. and they tolde what was done in the waye, and  
 howe they knewe hym, by the breakynge off brede.

As they thus spake, Jesus hymselfe stode in the myddes  
 of them, and sayde unto them: peace be with you. And  
 they were abasshed, and afrayde, supposinge that they had  
 sene a sprete. And he sayde unto them: Why are ye  
 troubled? and why do thoughtes aryse in youre hertes?  
 Beholde my hondes and my fete. For it ys even I mysylfe.  
 handle me and se. For spretes have nott flesshe and bones,  
 as ye se me have. And when he had thus spoken, he 118v

shewed them his hondes, and his fete. And whyll they yett bolevd nott for ioye, and wondred, he sayde unto them: Have ye here eny meate? and they gave hym a pece of a brouled fisse, and of an honycombe. And he toke it, and ate it before them.

And he sayde unto them: These are the wordes, which I spake unto you, whill I was yett with you: that all must be fulfilled which were written of me in the lawe of Moses, and in the prophetes, and in the psalmes. Then opened he their wyttes, that they myght understond the scriptures, and sayde unto them: Thus ys yt written, and thus it behoved Christ to suffre, and to ryse agayne from deeth the thyrde daye. And that repentaunce, and remission of synnes, shulde be preached in his name amonge all nations. And the begynnyng must be at Jerusalem. And ye are witnesses of these thynges. And beholde, I wyll sende the promes of my father apon you. Butt tary ye in the cite of Jerusalem, untill ye be endewed with power from an hye.

And he ledde them out into Bethany, and lifte up hys hondes, and blest them. And it cam to passe, as he blessed them, he departed from them, and was caryed up into heven. And they worshipped hym, and returned to Jerusalem with greate ioye. And were continually in the temple, praysynge, and laudinge God. Here endeth the Gospell off Sanct Luke.



# The Gospell off Sancte Jhon.

119r

## The fyrst Chapter.

In the begynnynge was that worde, and that worde was with god: and god was thatt worde. The same was in the begynnynge wyth god. All thynges were made by it, and without it, was made noo thinge, that made was. In it was lyfe, And lyfe was the light of men, And the light shyneth in darcknes, and darcknes comprehended it not.

There was a man sent from god, whose name was Jhon. The same cam as a witnes, to beare witnes of the light, that all men through him myght beleve. He was nott that light: but to beare witnes of the light. That was a true light, which lighteneth all men that come into the worlde. He was in the worlde, and the worlde by him was made: and the worlde knewe hym not.

He cam into his awne, and his receaved him not. unto as meny as receaved him, gave he power to be the sonnes of god: in that they beleved on his name: which were borne not of bloude nor of the will of the flesshe, nor yet of the will of men: but of god.

And that worde was made flesshe, and dwelt amonge us, and we sawe the glory off yt, as the glory off the only begotten sonne off the father, which worde was full of grace, and verite.

119v

Jhon bare witnes off hym sayinge: Thys is he of whome I spake, he that commeth after me, was before me because he was yer then I. And of his fulnes have all we receaved, even favour for favour. For the lawe was geven by Moses, but favour and verite cam by Jesus Christ. No man sawe god at any tyme. The only begotten sonne, which is in the fathers bosum, hath declared hym.

And this is the recorde off Jhon, When the iewes sent prestes, and levites from Jerusalem, to axe hym, what arte thou? And he confessed, and denyed nott, and sayde playnly: I am nott Christ. And they axed hym: what then? arte thou Helias? And he sayde: I am nott. Arte thou a prophet? And he answered noo. Then sayd they unto hym: what arte thou? That we maye geve an answer to them that sent us? what sayest thou of thysilfe? He sayde: I am the voyce of a cryar in the wildernes, make strayght the waye of the lorde, as sayde the prophet Esayas.

And they which were sent, wer off the pharises. And they axed hym: and sayde unto him: why baptisest thou then, yf thou be nott Cbrist, nor Helias, nether a prophet? Jhon answered them sayinge: I baptise with water: butt one is come amonge you, whom ye knowe nott: he it is that commeth after me, whiche was before me, whose shoue latchet, I am not worthy to unlose. These thynges were done in Bethabara beyonde Jordan, where Jhon did baptise.

120r The nexte daye, Jhon sawe Jesus commyge unto hym, and sayde: beholde the lambe of god, whych taketh awaye the synne off the worlde. This is he of whom I spake: After me commeth a man, which was before me. For he was yer then I, and I knew hym nott: butt that he shuld be declared to Israhell, therfore cam I baptisyng with water.

And Jhon bare recorde, sayinge: I sawe the sprete descende from heven, lyke unto a dove, and it aboode apon hym, and I knewe hym not: but he that sent me to baptyse in water, sayde unto me: Apon whom thou shalt se the sprete descende, and tary styll on hym, the same is he whych baptiseth wyth the holy goost. And I sawe yt, and have borne recorde, that thys ys the sonne off God.

The next daye after Jhon stode agayne, and two off hys disciples, and he behelde Jesus as he walked by, and sayde: beholde the lambe off God. And the two disciples

herde hym speake, and they folowed Jesus. Jesus turned about, and sawe them folowe, And sayde unto them: what seke ye? They sayde unto hym: Rabi (which is to say be interpretacion, Master) where dwellest thou? He sayde unto them: come and se. They cam and sawe where he dwelt: and abode with hym that daye. For it was about the tenthe houre.

Won off the two whych herde Jhon speake, and folowed Jesus, was Andrew Simon Peters brother. The same founde hys brother Simon fyrst, and sayde unto hym: we have founde Messias, whych ys be interpretacion annonnted: And brought hym to Jesus. And Jesus behelde hym and sayde: Thou arte Simon the sonne off Jonas, Thou shalt be called Cephas: which is by interpretacion a stone. 120v

The daye folowyng Jesus wolde goo into galile, and founde Philip, and sayde unto hym: folowe me. Philip was of Betsaida the cite of Andrew and Peter. Philip founde Nathanael, and sayde unto hym: We have founde hym off whom Moses wrote in the lawe, and the prophetes: Jesus the sonne of Joseph of Nazareth. And Nathanaell sayde unto hym: Can there eny goode thyng come out off Nazareth? Philip sayde to hym: Come and se.

Jesus sawe Nathanael commynge to hym, and sayde of hym: Beholde a right hisrahelite, in whom is no gyle. Nathanael sayd unto hym: From whence knewest thou me? Jesus answered and sayde unto hym: Before that Philip called the, when thou wast under the fygge tree, I sawe the. Nathanael answered and sayde unto hym: Rabi, thou arte the sonne off God, Thou arte the kynge of Israhel. Jesus answered and sayd unto hym: Because I sayde unto the, I sawe the under the fygge tree, thou belevest. Thou shalt se greater thynges then these. And he sayde unto hym: Verely, verely, I saye unto you: here after, shall ye se

heaven open, and the angels off God ascendynge, and descendynge over the sonne off man.

### The Seconde Chapter.

1211 And the thryde daye, was there a mariage in Cana a citie of Galile. And Jesus mother was there. Jesus was called also and his disciples unto the mariage. And when the wyne fayled, Jesus mother sayde unto hym: they have no wyne. Jesus sayde unto her: woman, what have I to do with the? myne houre is not yett come. His mother sayde unto the ministers: whatsoever he sayeth unto you, do itt. There were stondynge sixe water pottes of stone after the maner of the purifyinge of the iewes, contaynyng two or thre fyrkyns apece.

Jesus sayde unto them: Fyll the water pottes with water, and they fylled them up to the harde brym. And he sayde unto them: Drawe outt nowe, and beare unto the governer of the feaste And they bare itt. When the ruler off the feast had tasted the water that was turned unto wyne, nother knewe whence it was (Butt the mynisters which drue the water knew) He called the brydegrome, and sayde unto hym: All men att the begynnyng, sett forth goode wyne, And when men be dronke, then thatt which is worsse: Butt thou hast kept backe the goode wyne hetherto.

Thys begynnyng off myracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleved on hym. After thatt descended he into Capernaum, and hys mother, and hys brethren, and his disciples: Butt continued not longe there.

1214 And the iewes ester was even at honde, And Jesus went up to Jerusalem, and founde in the temple those that solde oxen and shepe, and doves, and chaungers of money syttyng. And he made a scourge off smale cordes, and drave them all out off the temple, bothe shepe and oxen, and powred doune the changers money, and overthru

their tables. And sayde unto them that solde doves: Have these thynges hence, and make nott my fathers housse, an housse off marchandyse. Hys disciples remembred, howe that yt was written, The zele of thyne housse, hath even eaten me.

Then answered the iewes and sayde unto him: what token shewest thou unto us, seynge that thou dost these thynges? Jesus answered, and said unto them: destroye this temple, and in thre dayes I will rayse it uppe agayne. Then sayde the iewes: In xlvj. yeares this temple was bilt: and wylt thou rayse it uppe in thre dayes? Butt he spake of the temple off hys boddy. As sone therfore as he was rysen from deeth agayne, his disciples remembred that he thus sayde unto them, And they beleved the scripture, and the wordes whych Jesus had sayde.

When he was at Jerusalem, at ester in the feaste, many beleved on his name: when they sawe the signes which he did: but Jesus put nott hymselfe in their hondes, because he knewe all men, and neded nott, that eny man shulde testify off man. For he knewe what was in man.

### The .iiij. Chapter

There was a man off the pharises named Nicodemus a ruler amonge the iewes. He cam to Jesus be nyght, and sayde unto him: Master, we knowe that thou arte, a tea-  
 122r  
 cher whyche arte come from god. For no man coulde do suche miracles as thou doest, except God were wyth hym: Jesus answered, and sayde unto hym: Verely verely I saye unto the: except that a man be boren a newe, he cannot se the kingdom of god. Nicodemus sayde unto hym: howe  
 3  
 can a man be boren, when he is olde? can he enter into hys moders body and be boren agayne? Jesus answered: verely, verely I saye unto the: except that a man be boren of water, and of the sprete, he cannot enter into the kyngdom of god. That whych is boren of the flesshe, is flesshe. And

that which is boren of the sprete, is sprete. Marvayle nott that I sayd to the, ye must be boren a newe. The wynde bloweth where he listeth, and thou hearest his sounde: butt thou canst nott tell whence he commeth and whether he goeth. So is every man that is boren of the sprete.

Nicodemus answered and sayde unto him: howe can these thynges be? Jesus answered and sayde unto hym: Arte thou a master in Israhell, and knowest nott these thynges? Verely verely, I saye unto the, we speake that we knowe, and testify that we have sene: And ye receave not oure witnes. Yff I have tolde you erthely thynges and ye have not beleved: Howe shulde ye beleve if I shall tell you of hevenly thynges?

And noo man hath ascended uppe to heven, butt he that cam doune from heven, that ys to saye the sonne of man, which is in heven.

122v And as Moses lifte uppe the serpent in wyldernes, even soo must the sonne off man be lifte uppe, that noo man which beleveth in hym perisse: but have eternall lyfe.

God soo loved the worlde, that he gave his only sonne for the entent, that none that beleve in hym, shulde perisse: Butt shulde have everlastynge lyfe. For God sent not his sonne into the worlde, to condempne the worlde: But that the worlde through him, mynght be saved. He that beleveth on hym shall not be condempned. But he that beleveth nott, is condempned all redy, because he beleveth nott in the name off the only sonne off God. And this is the condempnacion: Light is come into the worlde, and the men have loved darcknes more then light, because their dedes were evyll. For every man that evyll doeth, hateth the light: nether commeth to light, lest his dedes shulde be reproved. Butt he that doth the trueth, commeth to the light, that his dedes myght be knowen, howe that they are wroght in God.

After that cam Jesus and his disciples into the iewes

londe, and there abode with them and baptised, and Jhon also baptised in Enon besydes Salim, because there was moche water there, and they cam, and were baptised. For Jhon was not yet cast into preson.

There arose a question bitwene Jhons disciples and the iewes about purifynge. And they cam unto Jhon, and sayde unto hym: Master, beholde he that was with the beyonde iordan, to whom thou barest witnes, baptyseth, and all men come to hym. Jhon answered, and sayde: A man can receave nothyng at all except it be geuen hym from heven. Ye youreselves are witnesses, howe that I sayde: I am nott Christ: butt am sent before hym. He that hath the bryde is the brydegrome: But the frende off the brydegrome which stondest by and heareth hym, reioyseth greatly of the brydgromes voyce. Therfore this my ioye is fulfilled. He must increace: and I muste decreace. 1231

He that commeth from an hye is above all: he that is off the erth is of the erth, and speaketh off the erth. He that commeth from heven, is above all: And testifyeth that he hath sene, and herde: and his testimony noo man receaveth. Whosoever receavith his witnes, the same hath sealed that God is true. For he whom God hath sent speaketh the wordes off God. For God geveth nott the sprete by measure. The father loveth the sonne, and hath geuen all thynges into his honde. He that beleveth on the sonne, hath eyerlastyng lyfe. And he that beloveth nott the sonne, shall nott se lyfe: but the wrathe of God bydeth on hym.

#### The .iiij. Chapter.

As sone as the lorde had knoweledge, howe that it was come to the eares off the pharises, that Jesus made and baptised moo disciples then Jhon (though that Jesus hymselfe baptised not: butt his disciples) he lefte iewry, and

departed agayne into galile. And it was soo that he must nedes goo thorowe Samaria. Then cam he to a cite of Samaria called Sichar besydes the possession that Jacob  
 123v gave to his sonne Joseph, and there was Jacobs well. Jesus then weried in his iorney, sate thus on the well.

Hit was about the sixte houre: There cam a woman of Samaria to drawe water. Jesus sayde unto her: Geve me drynke (for his disciples wer gone awaye unto the tounne to beye meate) The woman off Samaria sayde unto hym: howe is itt, thatt thou beinge a iewe axest drynke of me, which am a Samaritane? (for the iewes medle not with the Samaritans) Jesus answered and sayde unto her: if thou knewest the gyfte of God, and who it is, that sayeth to the geve me drynke: thou woldest have axed of hym, and he wolde have geven the water af lyfe. The woman sayde unto hym: Syr thou hast noo thyng to drawe it withall, and the well is depe: from whence then hast thou that water off lyfe? Arte thou gretter then oure father Jacob, which gave us this well, and he hymselfe dranke thereof and his chyl- dren and his cattell?

Jesus answered and sayde unto her: whosoever dryn- keth of this water, shall thirst agayne. But whosoever shall drynke of the water that I shall geve hym, shall never be moare a thyrst: But the water that I shall geve hym, shalbe in hym a well of water spryngynge up into everlastynge lyfe. The woman sayde unto hym: Syr geve me of that water, that I thyrst not, nether come hedder to drawe. Jesus sayde unto her: Go and call thy husband, and come hyd- der. The woman answered and sayde unto hym: I have no husband. Jesus sayde to her: Thou hast well sayd, I  
 124r have no husbände. For thou haste had five husbändes, and he whom thou nowe hast, is not thy housband. That saydest thou truly.

The woman sayde unto hym: Syr I perceave that thou arte a prophet. Oure fathers worshipped in this moun-



tayne: and ye saye thatt in Jerusalem is the place where men ought to praye. Jesus sayde unto her: woman trust me, The houre cometh, when ye shall nether in this mountayne, nor yett att Jerusalem, worshippe the father. ye worshippe ye wot neare what, we knowe what we worshippe. For salvacion commeth of the iewes. But the houre cometh, and now is, when the true worshippers shall worshippe the father in sprete, and in verite. For verily suche the father requyreth to worshippe hym. God is a sprete, and they that worshippe hym, must honoure hym, in sprete and verite.

The woman sayde unto hym: I wot well Messias shall come, which is called Christ. When he is once come, he will tell us all thynges. Jesus sayde unto her: I thatt speake unto the, am he. And even at that poynte, cam his disciples, and marvelled that he talked with the woman. Yet no man sayde unto hym: what meanest thou, or why talkest thou with her? The woman lefte her water pott behynde her, and went her waye into the cite, and sayde to the men there: Come se a man whiche tolde me all thynges thatt ever I dyd. Is not he Christ? Then they went out off the cite, and cam unto hym.

In the meanewhyle his disciples prayed hym sayngc: Master eate. He sayde unto them: I have meate to eate, that ye knowe nott off. Then sayd the disciples bitwene themselves: hath eny man brought hym meate? Jesus sayd unto them: My meate ys to fulfill the will off hym that sent me, And to fynnysshe hys worcke. Saye not ye: There are yett foure monethes, and then commeth harvest? Beholde I saye unto you, lyfte uppe youre eyes, and loke on the regions: For they are whyte allredy unto harvest. And he that repeth receaveth rewarde, and gaddereth frute unto lyfe eternall: That bothe he that soweth, myght reioyce also, and he thatt repeth. And herein ys the sayinge true, that won soweth, And another repeth. I sent you to repe

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that wheron ye bestowed no laboure. Other men laboured,  
And ye are entred into their Labours.

Many off the Samaritans off the cite beleved on hym,  
For the womans sayinge, whych testified: He tolde me all  
thynges that ever I did. Then when the Samaritans were  
come unto hym, They besought hym, that he wolde tary  
wyth them. And he aboode there two dayes. And many  
moo beleved because off hys awne wordes. And sayde  
unto the woman: Nowe we beleve nott because off thy  
sayinge. For we have herde hym oureselves, and knowe  
thatt thys ys even indede Christ the savioure off the  
worlde.

After two dayes, he departed thence, and went awaye  
into galile. And Jesus hymselfe testified, that a prophet  
hath none honoure in hys awne countre. Then as sone as  
he was come into Galile, the Galileans receaved hym  
125r which had sene all thynges, that he did at Jerusalem on the  
feast. For they went also unto the feast daye. And Jesus  
cam agayne unto Cana of Galile, where he tourned water  
into wyne.

And there was a certayne rueler, whose sonne was  
sycke at Capernaum. As sone as he herde that Jesus was  
come out of iewry into Galile he went unto hym, and  
besought him, that he wolde descende, and heale his  
sonne: For he was even redy to deye. Then sayde Jesus  
unto hym: Excepte ye se signes and wonders, ye beleve  
not. The rueler sayde unto hym: Syr come awaye or ever  
that my chylde deye. Jesus sayde unto him goo thy waye,  
thy sonne liveth. And the man beleved the wordes that  
Jesus had spoken unto hym, and went his waye. And  
anon as he went on his waye, his servauntes mett hym,  
and tolde hym, sayinge: Thy sonne liveth, Then en-  
quyred he of them the houre when he began to amende.  
And they sayde unto hym: Yesterdays the seventhe houre,  
the fever lefte hym. And the father knew that it was the

same houre when Jesus sayde unto hym: Thy sonne li-  
veth. And he beleved, and all his houshold. Thys ys  
agayne the seconde myracle, that Jesus did, after he cam  
out of iewry into Galile.

## The .v. Chapter.

After that there was a feast off the iewes, and Jesus went  
uppe to Jerusalem. There is at Jerusalem, by the slaughter-  
housse a pole called in the ebrue tonge, bethesda, havynge  
five porches, in them laye a greate multitude off sicke folke, 125v  
off blynde, halt, and wyddered, waytynge for the movynge  
off the wather. For an angell went doune at a certayne  
ceason into the pole an stered the water. whosoever then  
fyrst after the sterynge off the water stepped doune, was  
made whoale of wathsoever disease he had. And a cer-  
tayne man was there, which had bene diseased. xxxviij.  
yeares. When Jesus sawe hym lye, and knewe that he  
nowe longe tyme had bene diseased, he sayde unto hym.  
Wilt thou be whoale? The syke answered hym: Syr I have  
no man when the water is moved, to put me into the pole.  
Butt in the meanetyme, whill I am about to come, another  
stoppeth doune before me.

Jesus sayde unto hym: ryse, take up thy beed, and  
walke. And immediatly that man was whole, and toke up  
his beed, and went. And the same daye was the saboth  
daye. The iewes therfore sayd unto hym that was made  
whole: It is the saboth daye, it is nott laufull for the to ~~re~~ say  
thy beed. He answered them: he that made me whole,  
sayde unto me: Take up thy beed, and gett the hence.  
Then axed they hym: what man is that which sayd unto  
the, take up thy beed and walke. And he that was healed  
wist not who yt was. For Jesus gatt hymselfe awaye, be-  
cause that there was preace of people in the place.

After that, Jesus founde hym in the temple, ande sayd  
unto hym: Beholde thou arte made whole, se thou synne

no moore, lest a worsse thinge happen unto the. The man  
 126r departed, and tolde the iewes that yt was Jesus, the whyche  
 had made hym whole. And therfore the iewes did perse-  
 cute Jesus, and sought the meanes to slee hym, because he  
 had done these thynges on the saboth daye. Jesus answered  
 them: My father worketh hidderto, and I worke. Therfore  
 the iewes sought the moore to kill hym, not only because  
 he had broken the saboth: but sayde alsoo that god was  
 his father, and made hymselfe equall with god.

Then answered Jesus and sayde unto them: verely,  
 verely, I saye unto you: the sonne can do noo thyng of  
 hymselfe: but that he seyth the father do. For whatsoever  
 he doeth, that doeth the sonne also. For the father loveth  
 the sonne, and sheweth hym all thynges, whatsoever he  
 himsilfe doeth. And he will shewe hym gretter thynges  
 then these, because ye shoulde marvayle. For lykwyse as  
 the father rayseth uppe the deed, and quyckeneth them,  
 even soo the sonne quyckeneth whom he woll. Nether  
 iudgeth the father eny man: but hath committed all iudg-  
 ment unto the sonne, because that all men shulde honoure  
 the sonne, even as they honoure the father. He that honour-  
 eth nott the sonne, the same honoureth not the father  
 which hath sent hym. Verely verely I saye unto you: He  
 that heareth my wordes, And beleveth on hym that sent  
 me, hathe everlastynge lyfe, and shall not come into dam-  
 nacion: but is scaped from deth unto lyfe.

Verely, verely I saye unto you: the tyme shall come,  
 and nowe ys, when the deed shall heare the voyce off the  
 sonne of god. And they that heare, shall live. For as the  
 126v father hath life in hymselfe: soo lykewyse hath he geven to  
 the sonne to have lyfe in hymselfe. And hath geven hym  
 power alsoo to iudge in that he is the sonne off man. Mar-  
 vayne nott at this, that the houre shall come, in the whych  
 all that are in the graves, shall heare his voice, and shall  
 come forthe, they that have done goode unto the resurrec-

cion off life. And they that have done evyll, unto the resurreccion of dampnacion.

I can of myne awne silfe do noothyng at all. as I heare I iudge, and my iudgment ys iust, because I seke nott myne awne wyll: Butt the will off the father which hath sent me. Yf I beare witnes off mysilfe, my witnes ys nott true. There ys another thatt beareth witnes off me. And I am sure that the witnes whyche he beareth of me is true.

Ye sent unto Jhon, and he bare witnes unto the trueth: but I receave no recorde of man. Neverthelesse, these thynges I saye, that ye myght be safe. He was a burnynge and a shynynge light, and ye wolde for a season have reioysed in his light. But I have gretter witnes, then the witnes off Jhon. For the workes whych my father hath geven me to fynnysshe: The same workes whych I do, beare witnes off me, thatt my father sent me, And my father hymselfe, which hath sent me, beareth witnes off me. Ye have nott herde hys voice att eny tyme, Nor yett have sene hys shape. And his wordes have ye nott abydyng in you: For ye beleve not hym whom he hath sent.

Search the scriptures, for in them, ye thynke ye have eternal lyfe: And they are they which testify off me. And yett will ye nott come to me that ye myght have lyfe. I receave nott prayse off men: Butt I knowe you, that ye have nott the love off God in you. I am come in my fathers name, and ye receave me not. Yff another shall come in hys ~~awne~~ name, hym wyll ye receave. howe can ye beleve, which receave prayse won of another, and seke not the prayse which commeth of god only? 1271

Suppose nott, that I wyll accuse you to my father, There is won that accuseth you, verely Moses in whom ye truste. For had ye beleved Moses, ye wolde have beleved me: For he wrote of me. But when ye beleve not hys writynge: howe shall ye beleve my wordes.

## The .vj. Chapter.

After that went Jesus his waye over the see of galile nye to a cite called Tiberias. And a greate multitude folowed hym, because they hadde sene the myracles that he did on them which were diseased. Jesus went up into a mountayne, and there he sate with his disciples (And ester a feast of the iewes, was nye) Then Jesus lifte uppe hys eyes, and sawe a greate company come unto hym, and sayde unto Phillip: whence shall we bye breed that these might eate: This he sayde to prove hym. For he hymselfe knewe what he wolde do.

Philip answered him, two hondred penyworthe of breed are not sufficient for them, that every man have a  
 127v litell. Then sayde unto hym, won off hys disciples (Andrew Simon Peters brother) There ys a ladde here, whych hath fyve barly loves, and two fisshes: butt what ys that amonge so many? Jesus sayde: Make the people to sit doune. (There was moche grasse in the place) And the men sate doune, in nombre, about five thousande. Jesus toke the breed, and gave thankes, and gave to his disciples, and his disciples, to them that were sett doune. And likwyse of the fysshes, as moche as they wolde.

When they had eten ynough, he sayde unto his disciples: gadder uppe the broken meate that remayneth: that nothings be loost. They gaddered it togedder, and filled twelve basketes wyth the broken meate, of the five barly loves, which broken meate remayned unto them that had eaten. Then those men, when they had sene the myracle that Jesus did, sayde: This is off a trueth the same prophet which shall come into the worlde. Jesus knew wele ynough, that they wolde come, and take hym uppe, to make hym kynge: and therfore departed he agayne, into a mountayne, hymselfe alone.

When even was come his disciples went unto the see,

and entred into a shyppe. And went over the see unto capernaum. And anon it was darcke, and Jesus was not come to them. And the see arose with a greate wynde. when they had rowen aboute a xxv. or a xxx. furlonges, they sawe Jesus walke on the see, and to drawe nye unto the shyppe, and they were afrayed. He sayd unto them: Itt is I, be nott afrayde. Then wolde they have receaved hym into the shippe, and the shippe was by and by at the londe 128r whyther they went.

The daye folowyng, the people which stode on the other syde of the see, sawe that there was none other shyppe there save that won wherein his disciples were entred, and that Jesus went nott in with them into the shippe: butt that hys disciples were gone awaye alone (There cam other shippes from Tiberias nye unto the place, where they ate breed, when the lorde had blessed) Then when the people sawe that Jesus was not there nether hys disciples, They also toke shippynge and cam to Capernaum sekinge for Jesus.

And when they had founde hym on the other syde of the see, they sayd unto hym: Master when camest thou hidder? Jesus answered them and sayde: verely verely I saye unto you: ye seke me, nott because ye sawe the myracles: but because ye ate of the breed, and were filled. Labour not for the meate which perissheth, but for the meate that endureth unto everlastynge lyfe, whiche meate the sonne of man shall geve unto you. For hym hath god the father sealed.

Then sayde they unto hym: what shall we do that we myght worke the workes of god? Jesus answered and sayd unto them: This is the worke of god, that ye beleve on hym, whom he hath sent. They sayde unto hym: what signe shewest thou then? that we maye se and beleve the. What doest thou worke? oure fathers did eate manna in the desert, as yt ys written: He gave them breed from heven

128v to eate. Jesus sayde unto them: verely verely I saye unto you: Moses gave you not breed from heven: but my father geveth you the true breed from heven. For he is the breed of God, which commeth doune from heven, and geveth lyfe unto the worlde.

Then sayde they unto hym: Master ever moore geve us this breed. And Jesus sayde unto them: I am that breed of lyfe. He that commeth to me, shall not hunger: and he that beleveth on me shall never thurst. Butt I saye unto you: that ye have sene me, and yett beleve ye not. All that my father geveth me, commeth to me: and hym that commeth to me, cast I not out at the dores. For I cam doune from heven: nott to do myne awne will: butt his will whiche hathe sent me. And this is my fathers will which hath sent me, that of all which he hath geven me, I shulde loose noo thyng: but shulde rayse it up agayne at the last daye. And this is the wyll off hym that sent me, That every man whych seith the sonne, And beleveth on hym, have everlastyng lyfe. And I wyll rayse hym up att the last daye.

The iewes murmured att itt, because he sayde: I am thatt breed which is come doune from heven. And they sayde: Is nott this Jesus the sonne of Joseph, whose father, and mother we knowe? Howe ys yt then thatt he sayeth, I cam doune from heven? Jesus answered and sayde unto them: Murmur not betwene youreselves. No man can come to me except my father which hath sent me, drawe hym. And y will rayse hym up at the last daye. Hit is written in the prophetes: And they shall all be taught of God. Every man which hath herde, and learned of the  
129r father, commeth unto me, not that eny man hath sene the father, save he which is off God. The same hath sene the father.

Verely verely I saye unto you, he that beleveth on me hath everlastyng lyfe. I am that breed of lyfe. Youre fathers did eate manna in the wildernes, and are deed. This is that



breed which commeth from heven, that he wich off it eateth, shulde also not deye. I am that livynge breed which cam doune from heven. Yf eny man eate of this breed, he shall live forever. And the breed that I will geve, is my flesshe, which I will geve for the lyfe of the worlde.

The iewes strove amonge themselves sayinge: Howe can this felowe geve us his flesshe to eate? Jesus sayde unto them: Verely, verely I saye unto you, except ye eate the flesshe off the sonne of man, and drynke his bloude, ye shall not have lyfe in you. Whosoever eateth my flesshe, and drynketh my bloudde, the same hath eternall lyfe: And I will rayse hym up at the last daye. For my flesshe is meate indede: and my bloudde is drynke indede. He thatt eateth my flesshe and drynketh my bloudde, dwelleth in me and I in hym. As my livynge father hath sent me, even soo lyve I by my father: and he that eateth me, shall live by me. This is the breed which cam from heven: Nott as youre fathers have eaten manna and are deed. He that eateth of this breed, shall live ever.

These thinges sayd he in the sinagoge as he taught in capernaum. Many of his disciples, when they had herde this, sayd: This is an herde sayinge. Who can abyde the hearynge of it? Jesus knew in hymselfe, that his disciples murmured at hit, and sayde unto them: Doth this offende you? what and if ye shall se the sonne off man ascende up where he was before? It is the sprete that quyckeneth, the flesshe proffeteth nothyng. The wordes that I speake unto you are sprete and lyfe. But there are some off you that beleve not. For Jesus knewe from the begynnynge, which they were that beleved not. And who shulde betraye hym. And he sayde: Therfore sayd I unto you: that no man can come unto me, except it were geven unto hym of my father.

From that tyme many of his disciples went a waye from him, and companied no moore with hym. Then sayde Jesus to the twelve: will ye alsoo goo awaye? Simon Peter

answered hym: Master to whom shall we goo? Thou haste the wordes off eternall lyfe, And we have beleved, and knowen, that thou arte Christ the sonne off the lyvyng God. Jesus answered them: Have not I chosen you twelve? And yett one off you is the devyll? He spake it off Judas iscariot the sonne of Simon. For he itt was that shulde betraye hym, and was one of the twelve.

### The vij. Chapter.

After that Jesus went about in Galile, and wolde not goo about in iewry, for the iewes soughtt to kyll hym. The iewes tabernacle feast was at honde. His brethren therfore  
 130r sayde unto hym: Gett thysilfe hence and goo into iewry that thy disciples maye se thy workes that thou doest. There is no man that doeth eny thyng secretly, and he hymselfe seketh to be knowen. Yf thou do soche thynges, shewe thysilfe to the worlde. For as yet his brethren beleved not in hym.

Then Jesus sayd unto them: My tyme is not yett come, youre tyme is allwaye redy. The worlde cannot hate you. Me it hateth: Because I testyfy off hitt, thatt the workes off itt are evyll. Goo ye uppe unto this feast, I will nott goo uppe yett unto this feaste, For my tyme is nott yett full come. These wordes he sayde unto them, and aboode still in Galile. As sone as his brethren were goone uppe, then went he also uppe unto the feast, nott openly: butt as it were prevely. Then sought hym the iewes at the feast, and sayde: Where is he? And moche murmuryng was there of hym amonge the people. Some sayde He is goode. Wother sayde naye, but he deceaveth the people. No man spake openly of hym, for feare of the iewes.

In the myddes of the feast, Jesus went uppe into the temple, and taught. And the iewes marveyllled, saiynge: Howe knoweth he the scriptures? seynge that he never learned. Jesus answered them, and sayde: My doctrine is

nott myne: butt hys thatt sent me. Yff eny man wyll do hys will, he shall knowe of the doctrine, whether it be of god: or whether I spake of mysilfe. He that speaketh of himsilfe, seketh his awne prayse. Butt whosoever seketh his prayse that sent him, he ys true, and no unrightewesnes is in hym.

Did not Moses geve you a lawe? And yet none off you 130v kepeth the lawe? Why goo ye aboute to kill me? The people answered and sayde: Thou hast the devyll. Who goeth aboute to kill the? Jesus answered, and sayde unto them, I have done won worke, and ye all marvayle. Moses therfore gave unto you circumcision, not because it is of Moses, but of the fathers. And yet ye on the saboth daye circumsise a man. Yf a man on the saboth daye receave circumcision without breakynge of the lawe off Moses: Disdayne ye at me, because I made a man every whit whoale on the saboth daye? Judge not after the utter apearance: but iudge rightewes iudgement.

Then sayd sum of them of Jerusalem: Is nott this he whom they went aboute to kill? beholde he speaketh boldly, and they saye nothyng to him. Do not oure ruelars knowe indede, that this is very Christ? Butt we knowe this man whence he is, but when Christ commeth, no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayinge: And me ye knowe, and whence I am ye knowe: and I am nott come off mysilfe. Butt he thatt sent me is true, whom ye knowe nott. I knowe hym: For I am off hym, and he hath sent me. Then sought the iewes to take hym: butt no man layde hondes on hym, because his tyme was nott yett come. Many off the people beleved on hym, and sayde: When Christ commeth: Will he do moo myracles then this man hath done?

The pharises herde that the people murmured suche thynges about hym: and the pharises and scribes sent 131r ministers forthe to take hym. Then sayde Jesus unto them:

Yett am I a lytell whyle with you, and then goo I unto hym that sent me. Ye shall seke me, and shall nott fynde me: And where I am, thither can ye nott come. Then sayde the iewes bitwene themselves: Whither will he goo? that we shall nott fynde hym. Will he goo amonge the gentyls, which are scattered all abroad, and teache the gentyls? What maner off sayinge ys thys that he sayde: ye shall seke me, and shall nott fynde me: And where I am, thither can ye nott come?

In the last daye, that grett daye off the feaste: Jesus stode and cryed sayinge: Yf eny man thyrst, lett hym come unto me and drynke. Whosoever beleveth on me, as sayeth the scripture, out off his belly shall flowe ryvers off water off lyfe. This spake he off the sprete, which they that beleved on hym shulde receave. For the holy gost was not yet there, because that Jesus was nott yett glorified. Many off the people, when they herde this sayinge sayd: This is, no doute, a prophet. Wother sayde: this is Christ. Some sayde: shall Christ come out off galile? Sayeth nott the scripture that Christ shall come off the seed off David: and out of the tounne off Bethleem where David was? So was there dissencion amonge the people for hys sake. And some off them wolde have taken hym: butt noo man layed hondes on hym.

Then cam the ministers to the hye prestes, and pharises. And they sayde unto them: why have ye not brought hym? The servauntes answered: never man spake as thys man speaketh. Then answered them the pharises: Are ye alsoo disceaved? Doth eny of the ruelers, or off the pharises beleve on hym? butt the commen people whyche knowe nott the lawe are a cursed. Nicodemus sayde unto them (He that cam to Jesus by nyght whych was one off them) Doth oure lawe iudge eny man, before it be herde, and knowen, what he hath done? They answered, and sayde unto hym: Arte thou alsoo off Galile? Searche and loke,

for out of Galile aryseth noo prophet. And every man went unto his awne housse.

The .viij. Chapter.

Jesus went unto the mounte Olivete, and erly in the mornynge cam agayne into the temple, and all the people cam unto hym, And he sate doune, and taught them. The scribes and pharises brought unto hym a woman taken in advourty, and sett her in the middes and sayde unto hym: Master thys woman was taken in advourty, even as the dede was adoyng. Moses in the lawe commaunded us that suche shulde be stoned: What sayst thou therfore? And thys they sayde to tempt hym: that they myght have, wher off to accuse hym. Jesus stouped doune, and wyth hys fynger wrote on the grounde. And whill they continued axynge hym, he lifte hymselfe uppe, And sayde unto them: lett hym thatt ys amonge you wythout synne, cast the fyrst stone at her. And agayne he stouped doune and wrote on the grounde. As sone as they herde that, they went out won by won the eldest fyrst. And Jesus was lefte alone, and the woman stondynge in the myddes. When Jesus had lifte uppe hymselfe agayne, and sawe noo man butt the woman: He sayde unto her: Woman, where are those thyne accusars? Hath no man condempned the? She sayde: Syr no man. Jesus sayde: Nether do I condempne the. Goo hence and synne no moare. 132r

Then spake Jesus agayne unto them, sayinge: I am the light off the worlde: He that foloweth me shall nott walke in darcknes: butt shall have the light of lyfe. The pharises sayde unto hym: thou bearest reccorde of thysylfe: thy recorde ys not true. Jesus answered and sayde unto them: And yf I beare recorde off mysylfe, my recorde is true for I knowe whence I cam, and whither I goo. Ye cannot tell whence I come, and whither I goo. Ye iudge after the flesshe. I iudge no man, and yff I iudge, then ys my iudg-

ment true. For I am not alone: butt I and my father that sent me. Itt ys also written in youre lawe, that the testimony of two men ys true. I am won that beare witnes off mysylfe, and my father that sent me beareth witnes off me. Then sayde they unto hym: Where is thy father? Jesus answered: ye nether knowe me, nor yet my father. Yff ye had knowen me, ye shulde have knowen my father alsoo. These wordes spake Jesus in the tresury, as he taught in the temple. And no man layde hondes on hym, For hys tyme was nott yett come.

132v Then sayde Jesus agayne unto them: I goo my waye, and ye shall seke me, and shall deye in youre synnes. Whither I goo thither can ye not come. Then spake the iewes: wyll he kyll himsylfe, because he sayth: whither I goo, thither can ye not come? And he sayde unto them: ye are from beneth, I am from above. Ye are of this worlde, I am nott off thys worlde. I sayde therfore unto you, that ye shall deye in youre synnes. For except ye beleve that I am he, ye shall deye in youre synnes.

Then sayde they unto hym, who arte thou? And Jesus sayde unto them: Even the very same thyng that I saye unto you. I have many thynges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thynges whych I have herde of hym. They understode not that he spake of his father.

Then sayde Jesus unto them: When ye have lifte uppe an hye the sonne off man then shall ye knowe that I am he, and thatt I do nothyng off mysilfe, But as my father hath taught me, even soo I speake. And he that sent me ys with me. My father hath nott lefte me alone, For I do alwayes those thynges that please him. As he spake these wordes, many beleved on hym.

Then sayde Jesus to those iewes which beleved on hym: Yf ye continue in my sayinge, then are ye my very disciples: and ye shall knowe the trueth: And the trueth

shall make you free They answered hym: We are Abrahams seede, and were never bonde to eny man: why sayest thou then: ye shalbe made fre.

133r

Jesus answered them: verely verely I saye unto you, that whosoever committeth synne, is the servaunt of synne. And the servaunt abydeth nott in the housse for ever: Butt the sonne abydeth ever. Yf the sonne therfore shall make you fre, then are ye fre in dede. I knowe that ye are Abrahams seed: butt ye seke meanes to kyll me because my sayinges have noo place in you. I speake that I have sene wyth my father: And ye do that whych ye have sene wyth youre father.

They answered and sayde unto hym: Abraham is oure father. Jesus sayde unto them. Yf ye were Abrahams children, ye wolde do the dedes of Abraham. But nowe ye goo about to kill me, a man that have tolde you the trueth, which I have herde off my father. This did not Abraham. Ye do the dedes of youre father. Then sayde they unto hym: we were nott borne of fornicacion. We have won father that is god. Jesus sayde unto them: yf god were youre father, then wolde ye have loved me. For I procede forthe and come from god. Nether cam I of mysylfe, butt he sent me. Why do ye nott knowe my speache? Because ye cannot abyde the hearynge off my wordes.

Ye are of youre father the devyll, and the lustes off youre father, ye will folowe: He was a murtherer from the begynnyng, And aboode nott in the trueth, because there ys noo trueth in hym. When he speaketh a lye, then speaketh he off hys awne. For he ys a lyar, and the father therof. And because I tell you the trueth, therfore beleve ye nott me.

133v

Which of you can rebuke me off synne? Yf I say the trueth, why do not ye beleve me? He that is of God, heareth goddes wordes. Ye therfore heare them not, because ye are nott of God.

Then answered the iewes and sayde unto hym: Saye we nott well that thou arte a Samaritan and hast the devyll? Jesus answered: I have not the devyll: butt I honour my father, and ye have dishonoured me. I seke nott myne awne prayse: There is won that seketh it and iudgeth.

Verely verely I saye unto you, yf a man kepe my sayinges, he shall never se deeth. Then sade the iewes to hym: Nowe knowe we that thou hast the devyll. Abraham is deed, and also the prophettes, and yett thou sayest: yf a man kepe my sayinge he shall never tast deeth. Arte thou greater then our father Abraham? which is deed? and the prophettes are deed. Whome makest thou thysilfe?

Jesus answered: Yf I prayse mysilfe, my prayse is nothyng worth. Hit is my father that prayseth me, whch ye saye is youre God. And yet have ye not knowen hym: but I knowe hym. And yf I shulde saye, I knowe hym nott, I shulde be a lyare lyke unto you. but I knowe hym, and kepe his sayinge.

134r Your father Abraham was glad to se my daye, and he sawe it and reioysed. Then sayde the iewes unto hym: Thou arte not yet. I. yere olde, and hast thou sene Abraham? Jesus sayd unto them: Verely verely I say unto you: yer Abraham was I am. Then toke they uppe stones, to caste at hym. but Jesus hid hymselfe, and went out of the temple.

### The .ix. Chapter

And as Jesus passed by, he sawe a man which was blynde from his birth, And his disciples axed hym sayinge: Master who did synne: this man, or his father and mother, that he was borne blynde? Jesus answered: Nether this man hathe synned, nor yet his father and mother: but that the workes of God shulde be shewed on hym I must worke the workes off hym that sent me, whill it is daye. The



nyght commeth, when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

As sone as he had thus spoken, he spate on the grounde, and made claye of the spetle, and rubbed the claye on the eyes off the blynde, and sayde unto hym: Goo wesshe the in the pole of Siloe (which by interpretacion, signifieth sent) He went his waye and wesshed, and cam agayne seinge. The neghboures, and they that had sene hym before howe that he was a begger sayde: Is not this he that sate and begged? Some sayde: this is he. other sayd: he is lyke hym. He hymselfe sayde: I am even he. They sayde unto hym: Howe are thyne eyes openned then? He answered and sayde: The man that is called Jesus, made claye, and anoynted myne eyes, and sayd unto me: Goo to the pole Siloe, and wesshe. I went and wesshed and receaved my sight. They sayde unto hym: where is he? He sayde: I cannot tell.

Then brought they to the pharises, him that a litell before was blynde (Hit was the saboth daye when Jesus made the claye, and opened his eyes) Then agayne the pharises also axed hym howe he had receaved his sight. He sayde unto them: He putt claye apon myne eyes, And I wasshed, and I se. Then sayde some of the pharises: This man is not of god, because he kepeth not the saboth daye. other sayde: howe can a man that is a synner do suche myracles? And there was stryfe amonge them. Then spake they unto the blynde agayne: What sayst thou of hym, because he hath openned thyne eyes? And he sayd: He ys a prophet. 134v

The iewes did nott beleve off the felowe, howe that he was blynde, and had receaved hys sight: untill they had called the father and mother off him that had receaved his sight. And they axed them saying: Ys this youre sonne, whome ye saye was horne blynde? Howe doth he nowe se then? His father and mother answered them and sayde:

we wote wele that this is oure sonne, and that he was borne blynde: Butt by what meanes he now seyth, that can we nott tell or who hath openned his eyes can we nott tell. He is olde ynough, axe hym, lett hym answer for hym sylfe, off thynges that pertayne to hym sylfe. Suche wordes spake his father, and mother, because they feared the iewes, for the iewes had conspyred allredy that yff eny man did confesse that he was Christ, he shulde be excommunicat out of the Sinagoge. Therfore sayde his father and mother: he is olde ynough, axe hym.

135r Then agayne called they the man that was blynde and sayd unto hym: Geve God the prayse, we knowe thatt thys man ys a synner. He answered and sayde: Whither he be a synner or noo, I cannot tell: Won thyng I am sure off, that I was blynde, and nowe I se. Then sayde they to him agayne: What did he to the? Howe opened he thyne eyes? He answered them, I tolde you yerwhyle, And ye did nott heare. Wherefore wolde ye heare ytt agayne? Wyll ye alsoo be hys disciples? Then rated they hym, and sayde: Thou arte hys disciple. We are Moses disciples. We are sure that God spake wyth Moses. Thys felowe we knowe not from whence he ys.

The man answered, and sayde unto them: this is a mervelous thyng that ye wote nere whence he is, and yet hath he openned myne eyes. We knowe wele ynough that God heareth noo synners: But yf eny man be a worshipper of God: and do what his will is, him heareth he. Sence the worlde began was it nott herde that eny man openned the eyes off won that was borne blind. if this man were not of god, he coulde have done noo thyng. They answered and sayd unto him: thou arte altogedder borne in synne: and dost thou teache us? And they cast hym out.

Jesus herde that they had excommunicate him, and as sone as he had founde hym he sayd unto hym: doest thou beleve on the sonne of God? He answered and sayde:

And who ys yt lorde, that I myght beleve on hym? And Jesus sayde unto hym: Thou hast both sene hym, and he it is that talketh with the. And he sayde: lorde I beleve. 135v  
 And worshipped hym. Jesus sayde: I am come unto iudgement, into this worlde: that they which se nott myght se, and they which se myght be made blynde. And some off the pharises whych were wyth hym, herde these wordes, and sayde unto hym: Are we then blynde? Jesus sayde unto them, yf ye were blynde, ye shulde have noo synne: but nowe ye saye we se, therfore youre synne remayneth.

## The .x. Chapter.

Verely verely I saye unto you: Whosoever entreth not in by the dore, into the shepefolde, but clymeth uppe some other waye: he is a thefe and a robber. He thatt goeth in by the dore, is the shepheard of the shepe. To this man the porter openneth the dore, and the shepe heare hys voyce, And he calleth hys awne shepe by name, and leadeth them out, and when he hath sent forthe hys awne shepe, he goeth before them, and the shepe folowe hym. For they knowe hys voyce. A straunger they will nott folowe, butt wyll flye from hym. For they knowe nott the voyce of straungers. This manner of sayinge spake Jesus unto them. And they understode nott, what thynges they were, whych he spake unto them.

Then sayde Jesus unto them agayne: Verely verely I saye unto you: thatt I am the dore of the shepe. All ~~even~~ as many as cam before me, are theves and robbers: but the shepe did not heare them. I am the dore. by me, yf eny man enter in, he shalbe safe, and shall goo in and out, and fynde 136r  
 pasture. The thefe commeth not but for to steale and kyll, and destroye. I cam that they myght have lyfe, and have yt more aboundantly.

I am a goode shepheard, a goode shepheard geveth his lyfe for his shepe. An heyred servaunt which is not the

shepheard, nether the shepe are his awne, seith the wolfe commynge, and leueth the shepe, and flyeth, and the wolfe catcheth, and scattereth the shepe. The heyred seruaunt flyeth because he is an heyred seruaunt, and careth not for the shepe. I am that goode shepheard, and knowe my shepe, and am knowen of myne. As my father knoweth me: even soo knowe I my father. And I geve mysylfe for my shepe, and other shepe I have, which are not off this folde. Them also must I bringe, and they shall heare my voyce. And there shalbe won flocke, and won shep-herde.

Therefore doth my father love me, because I put my lyfe from me, that I myght take it agayne. No man taketh it from me: butt I put ytt away off mysylfe. I have power to put it from me, and power I have to take it agayne. Thys commaundment have I receaved of my father. Agayne there was dissencion amonge the iewes for these sayinges, and many of them sayd: He hath the devyll, and is madde: why heare ye hym? other sayde these are nott the wordes off hym that hath the devyll: Can the devyll open the eyes off the blynde?

136v Hit was at Jerusalem the feaste of the dedicacion, and it was the wynter: And Jesus walked in Solomons hall. Then cam the iewes rounde aboute hym, and sayde unto hym: Howe longe dost thou make us doute? Yff thou be Chryst, tell us playnly. Jesus answered them: I tolde you and ye beleve nott: The workes that I do in my fathers name, beare witnes off me: butt ye beleve not, because ye are not of my shepe. As I sayde unto you: my shepe, heare my voyce, and I knowe them, and they folowe me, and I geve unto them eternall lyfe. and they shall never perisse, nether shall eny man plucke them out off my honde. My father wiche gave them me, is greater then all men, and no man is able to take them out off my fathers honde, and I and my father are one.

Then the iewes agayne toke uppe stones, to stone hym withall. Jesus answered them: many goode workes have I shewed you from my father: for which off them wyll ye stone me? The iewes answered hym sayinge: For thy goode workes sake we stone the not: but for thy blasphemy. and because that thou beinge a man, makest thyselfe God. Jesus answered them: Is it not written in youre lawe: I have sayde, ye are goddes? Yf he called them goddes unto whom the worde of God was spoken (and the scripture can nott be broken) saye ye then to hym, whom the father hath sanctified, and sent into the worlde: Thou blasphemest, because I sayd I am the sonne of god? Yf I do not the workes off my father, beleve me not. Butt though ye beleue not me, yett beleve the workes, that ye maye knowe and beleve that the father is in me, and I in hym.

Agayne they went aboute to take hym, but he escaped 137r out of their hondes, and went awaye agayne beyonde Jordan, into the place where Jhon before had baptised, and there aboode. and many resorted unto hym, and sayd: Jhon did no miracle. Butt all thynges that Jhon spake of this man are true. . And there many beleved on hym.

### The xj. Chapter.

A certayne man was sicke, named Lazarus of Bethania the tounne off Mary and her sister Martha. It was that Mary which annoynted Jesus with oyntment, and wept ~~his~~ fete with her heere, whose brother Lazarus was sicke, and his sister sent unto hym sayinge: Lorde behold, he whom thou lovest is sicke. When Jesus that herde he sayd: this infirmite is not unto deth But for the laude of god, that the sonne off god myght be praysed by the reason of it. Jesus loved Martha and her sister, and Lazarus. After he herde thatt he was sicke, then aboode he two dayes still in the same place where he was.

Then after that sayd he to his disciples: let us goo into iewry agayne. His disciples sayde unto hym: Master, the iewes lately sought meanes to stone the: and wilt thou goo thither agayne? Jesus answered: are there not twelve houres in the daye? Yf a man walke in the daye he stombleth not, because he seith the light of this worlde. yf a man walke in the nyght he stombleth, because there is no light in hym. This sayd he. And after that he sayde unto them: oure frende Lazarus slepeth, but I goo to wake hym outt of slepe. Then sayde his disciples: Lorde iff he slepe, then  
 137v shall he do wele ynough. Jesus spake of his deeth: but they thought that he hat spoken of the naturall slepe. Then sayde Jesus unto them playnly, Lazarus is deed, and I am gladd for youre sakes, that I was not there, because ye maye beleve. Neverthelesse let us goo unto hym. Then sayde Thomas (which is called Didimus) unto the disciples: let us also goo, that we maye deye with him.

Then went Jesus, and founde, that he had lyne in his grave foure dayes alredy. Bethani was nye unto Jerusalem, aboute. xv. furlonges of, And many of the iewes cam to Martha and Mary, to conforte them over their brother. Martha as sone as she herde that Jesus was commynge, went, and met hym. Mary sate stille at home.

Then sayde Martha unto Jesus: Lorde yff thou haddest bene her, my brother had not bene deed: but neverthelesse, I knowe that whatsoever thou axest of God, God will geve it the. Jesus sayde unto her: Thy brother shall ryse agayne. Martha sayde unto hym: I knowe wele, he shall ryse agayne in the resurreccion att the last daye. Jesus sayde unto her: I am the resurreccion and lyfe. Whosoever beleveth on me: ye though he were deed, yet shall he live: and whosoever liveth, and beleveth on me, shall never deye. Belevest thou this? She sayde unto hym: ye lorde: I beleve thatt thou arte Christ the sonne off God, which shall come into the worlde.

And as sone as she soo sayde she went her waye, and called her sister secretly sayinge: The master is come and calleth for the. She as sone as she herde thatt, arose quickly, and cam unto hym. Jesus was not yet come into the toun: but was in the place where Martha mett hym. The iewes then which were with her in the housse, and comforted her (when they sawe Mary that she rose uppe hastily, and went out) folowed her sayng: She goeth unto the grave, to wepe there. 138r

Then when Mary was come, where Jesus was and sawe hym she fell doune at his fete, sayinge unto hym: Lorde if thou haddest bene here, my brother had not bene deed. When Jesus sawe her wepe, and the iewes also wepe, whych cam with her. He groned in his spret, and vexed hymselfe and sayde: Where have ye layed hym? They sayde unto hym: Lorde come and se. And Jesus wept. Then sayde the iewes: Beholde howe he loved hym. Some off them sayde: Could not he which openned the eyes of the blynde, have made also, that this man shulde not have deyed? Jesus agayne gronyng in hymselfe cam to the grave, it was a cave, and a stone layde on it.

Jesus sayd: Take ye awaye the stone. Martha (the sister of hym that was deed) sayde unto him: Lorde by this tyme he stenketh. For he had bene deed foure dayes. Jesus sayde unto her: Sayde I not unto the, that if thou diddest beleve, thou shuldest se the glory of God. Then they toke awaye the stone from the place where the deed was layde. Jesus lifte uppe his eyes and sayd: Father I geve the thanks because that thou hast herde me, I knewe wele that thou hearest me allwayes: but because of the people that stode by I sayde it, that they myght beleve, that thou hast sent me. 138v

And when he thus hed spoken, he cryed with a loud voyce, Lazarus come forthe, and he that was deed cam forth bounde hand and fote, with bondes after the manner as they were wonte to bynde their deed with all. And his

face was bounde with a napkyn. Jesus sayde unto them: loose hym, and lett hym goo. Then many of the Jewes which cam to Mary, and had sene the thynges which Jesus did, beleved on hym. But some off them went their wayes to the pharises, and tolde them what Jesus had done.

Then gadered the hye prestes and pharises a counsell and sayde: what do we? This man doeth many miracles. Yf we lett hym scape thus all men will beleve on hym. And the romaynes shall come and take awaye oure countre and people And won of them named Cayphas: which was the hye preste that same yeare, sayde unto them: Ye perceave nothyng att all nor yett consider that it is expedient for us, that won man deye for the people, and nott that all the people perisshe. This spake he nott of hymselfe: butt beyng hye preste that same yeare, prophesied he that Jesus shulde deye for the people, and not for the people only: but that he shulde gadder togedder in won the children of God which were scattered abroode. From that day kept they a counsell togedder for to put hym to deeth.

Jesus therfore walked no more openly amonge the iewes: butt went his waye thence unto a countre ny to a wildernes into a cite called effraym, and there haunted with his disciples. The iewes ester was neye att hond, and  
 139r many went out of the countre uppe to Jerusalem before the ester to purify themselves. Then sought they for Jesus. and spake bitwene themselves as they stode in the temple: What thynke ye seyng he commeth not to the feast. The hye prestes and pharises had geven a commaundment that yf eny man knew where he were, he shulde shewe it that they myght take hym.

### The .xij. Chapter.

Then Jesus before sixe dayes of ester, cam to bethany where Lazarus (which was deed) was, whom Jesus



raysted from deeth. There they made him a supper, and Martha served: butt Lazarus was one of them that sate at the table with hym. Then toke Mary a pounce off oyntment called nardus, perfecte and precious, and anoynted Jesus fete, and wept his fete with her heer, and all the housse smelled off the savre off the oyntment. Then sayde won of his disciples named Judas iscariot, Simons sonne, which afterwarde betrayed hym: why was not this oyntment solde for thre hondrede pence, and geven to the povre? This sayde he, not that he cared for the pover: butt because he was a thefe, and kept the bagge, and bare that which was geven. Then sayde Jesus: Lett her alone, agaynst the daye off my buryinge she kept it. The povre allwayes shall ye have with you, butt me shall ye nott allwayes have.

Moche people off the iewes had knowledge that he was there. And they cam nott for Jesus sake only, butt that they myght se Lazarus also whom he raysted from deeth. The hye prestes held a counsell that they myght put Lazarus to deeth also, because that for his sake many of the iewes went awaye, and beleved on Jesus. 139v

On the morowe moche people which cam to the feast (when they herde that Jesus shulde come to Jerusalem) toke braunches off palme trees and went and mett hym, and cryed Hosianna, blessed is he that in the name of the lorde commeth, kynge of israhell. Jesus gott a yonge asse and sate thereon, acordynge to that wich was written: ~~feare~~ nott daughter of Sion: beholde thy kynge commeth sit-tyng on an asses coolte. These thynges understode not his disciples at the fyrst: but when Jesus was glorified, then remembryd they that soche thynges were written of hym, and that soche thynges they had done unto hym.

The people that was with hym, when he called Lazarus out off his grave, and raysted hym from deeth, bare recorde. Therfore met hym the peple, because they herde that he

had done soche a myracle. The pharises therfore sayde amonge themselves: Ye se that we prevayle nothyng: loo all the worlde goth after hym.

There were certayne grekes amonge them, which cam to praye at the feast, the same cam to Philip which was of Bethsayda a cite in galile, and desired hym sayinge: Syr we wolde fayne se Jesus. Philip cam and tolde Andrew. and agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified.

Verely verely I saye unto you, except the wheate corne  
 140r fall into the grounde and deye, it bydeth alone. yf it deye, it  
 brengeth forth moche frute. He that loveth his life shall  
 destroye it: And he that hateth his lyfe in this worlde, shall  
 kepe it unto lyfe eternall. Yf eny man mynister unto me, lett  
 hym folowe me, and where I am there shall also my minis-  
 ter be. And if eny man minister unto me, hym will my  
 father honoure.

Nowe is my soule troubled, and what shall I saye?  
 Father delyvre me from this houre: but therfore cam I unto  
 this houre. Father glorify thy name. Then cam there a  
 voyce from heven, I have glorified it, and will glorify it  
 agayne. Then sayde the people that stode by and herde, it  
 thoundreth. Other sayde: an angel spake to hym. Jesus  
 answered and sayde: this voyce cam nott because of me:  
 but for youre sakes.

Nowe is the iudgement of this worlde. nowe shall the  
 prynce off this worlde be cast out a dores. And I (yf I were  
 lifte uppe from the erthe) will drawe all men unto me. This  
 sayde Jesus signifyinge what deeth he shulde deye. The  
 people answered hym: We have herde of the lawe that  
 Christ bydeth ever: and howe sayest thou then that the  
 sonne of man must be lifte uppe? who is that sonne of  
 man? Jesus sayde unto them: yet a lytell whyle is the light  
 with you: walke whill ye have lightt, lest the darcknes

come on you. He that walketh in the darke, wotteth not whither he goeth. Whyll ye have light, beleve on the light that ye maye be the children of light.

These thynges spake Jesus and departed, and hid hym silfe from them. And though he hade done soo many myracles before them, yet beleved not they on hym, that the sayinge of Esayas the prophet myght be fulfilled, that he spake. Lorde who shall beleve oure sayinge? And to whom ys the arme off the lorde declared? Therfore coule they not beleve, because that Esayas sayth agayne: He hath blinded their eyes, and hardened their hertes, that they shuld not se with their eyes, and understonde with their hertes, and shulde be converted and I shulde heale them. Soche thynges sayde Esaias when he sawe hys glory, and spake of him. Neverthelesse amonge the chefe rulers many beleved on hym, but because of the pharises they wolde not be a knowen off it, lest they shulde be excommunicate. For they loved the prayse that is geven off men, more then the prayse, that commeth of god. 140v

Jesus cryed and sayd: he that beleveth on me beleveth nott on me, butt on hym that sent me. And he that seeth me, seeth hym that sent me. I am come a light into the worlde that whosoever beleveth on me shulde nott byde in darcknes, and yf eny man heare my wordes and beleve nott, I iudge hym not. For I cam not to iudge the worlde: butt to save the worlde. He that putteth me awaye, and receaveth nott my wordes, hathe won that iudgeth hym. The wordes that I have spoken shall iudge hym in the last daye. For I have not spoken off mysilfe: but my father which sent me gave me a commaundment what I shulde saye, and what I shulde speake. And I knowe wele that his commaundment ys lyfe everlastynge. Whatsoever I speake therfore, even as my father bade me, so I speake. 141r

## The .xiiij. Chapter.

Before the feast off ester when Jesus knewe that hys houre was come, thatt he shulde departe out of this world unto the father. When he loved his which were in the worlde, unto the ende he loved them. And when supper was ended, after that the devyll had put in the hert off Judas iscariot Simons sonne, to betraye him. Jesus knowynge that the father had geven him all thinges into his hondes. And that he was come from God, and went to God, he rose from supper, and layde asyde hys upper garmentes, and toke a towell, and gyrd hym sylfe. After that poured he water into a basyn, and began to washe hys disciples fete, and to wyppen them with the towell, wherewith he was gyrde.

Then cam he to Simon Peter. And Peter sayde to him: Lorde shalt thou wesshe my fete? Jesus answered and sayde unto hym: what I do thou wottest nott nowe, thou shalt knowe here after. Peter sayd unto hym: Thou shalt not wesshe my fete whill the worlde stondest. Jesus answered him: yff I wasshe not thy fete, thou shalt have no part with me. Simon Peter sayde unto hym: Lorde nott my fete only: butt also my hondes and my heed. Jesus sayde to hym: he that is wesshed, nedeth not but to wesshe his fete, but is clene every whit, And ye are clene: butt nott all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

141v After he had wesshed their fete, and receaved his clothes, and was sett doune agayne, he sayde unto them: wot ye what I have done to you? ye call me master and lorde, and ye saye wele, for soo am I. Yf I then youre lorde and master have wesshed youre fete, ye alsoo ought to wesshe one anothers fete. For I have geven you an ensample, that ye shulde do as I have done to you. Verely verely I saye unto you, the servaunt is not gretter then hys master. Nether the messenger gretter then he that sent hym.

Yf ye understonde these thynges, happy are ye yf ye do them. I speake not off you all, I knowe whom I have chosen. But that the scripture be fulfilled: he that eateth breed with me, Hath lifte uppe his hele againste me. Nowe tell I you before it come: that when yt is come to passe, ye myght beleve that I am he. Verely verely I saye unto you: He that receaveth whomsoever I sende, receaveth me. And he that receaveth me, receaveth hym that sent me.

When Jesus had thus sayde, he was troubled in his sprete, and testified sayinge: verely verely I saye unto you, that won off you shall betraye me. Then the disciples looked won on another doutinge of whom he spake. There was one of his disciples which leaned on Jesus besome, whom Jesus loved. To hym beckened Simon Peter that he shulde axe who it was off whome he spake. He then as he leaned on Jesus brest sayde unto hym: Lorde who ys it? Jesus answered, he yt ys to whom I geve a soppe, when I have dept hit. And he wet a soppe, and gave ytt to Judas iscarioth Simons sonne. And after the soppe Satan entred into hym. 142r

Then sayde Jesus unto hym: thatt thou dost do quickly. That wist noo man at the table, for what intent he spake unto hym. Some off them thought, because Judas had the bagge, thatt Jesus had sayd unto hym, by those thynges that we have nede of against the feast: or that he shulde geve somethynge to the povre. As sone then as he had received the soppe, he went immediatly out. And it was nyght. When he was gone out, Jesus sayde: nowe is the sone of man glorified. And God is glorified by hym. Yf God be glorified by him, God shall also glorify him, in himsylfe: and shall strayghtwaye glorify hym.

Deare children, yet a lytell whyle am I with you. Ye shall seke me, and as I sayde unto the iewes whither I goo, thither can ye nott come. Alsoo to you saye I nowe. A newe commaundment geve I unto you, that ye love toged-

der, as I have loved you, that even soo ye love one another. By thys shall all men knowe that ye are my disciples, yf ye shall have love won to another. Simon Peter sayd unto hym: lorde whither goest thou? Jesus answered hym: whither I goo thou canst not folowe me now, thou shalt folowe me afterwarde. Peter sayd unto hym lorde why cannot I folowe the now? I will geve my lyfe for thy sake. Jesus answered hym: Wilt thou geve thy lyfe for my sake? Verely verely I saye unto the, the cocke shall nott crowe, till thou have denyed me thryse.

And he sayde unto hys disciples: Lett nott youre hertes be trubled, beleve in God, and beleve in me. In my fathers housse are many mansions. If it were not soo, I wolde have tolde you. I goo to prepare a place for you. I will come agayne, and receve you even unto myselfe, that where I am, theare maye ye be also. And whither I goo ye knowe, and the waye ye knowe.

Thomas sayde unto him: Lorde we knowe not whyther thou goest. Also howe is it possible for us to knowe the waye? Jesus sayde unto hym I am the waye, verite, and lyfe. No man commeth unto the father, but by me. Yf ye had knowen me ye had knowen my father alsoo. And nowe ye knowe hym. And ye have sene hym.

Phillip said unto him: lorde shew us the father and it suffiseth us. Jesus sayde unto him: have I bene so longe time with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And howe sayest thou then: shewe us the father? Belevest thou nott that I am in the father, and the father in me? The wordes that I speake unto you, I speake not of mysilfe: but the father dwellinge in me is he that doeth the workes. Beleve that I am in the father, and the father in me. Att the leest beleve me for the very workes sake.

Verely verely I saye unto you whosoever beleveth on me, the workes that I doo, the same shall he do, and gretter workes then these shall he do, because I go unto my father. And whatsoever ye axe in my name, that will I do, that the father might be glorified by the sonne. Yf ye shal axe  
143r  
eny thyng in my name I will do it.

Yf ye love me kepe my commaundmentes, and I will praye my father, and he shall geve you another comforter, that he maye byde with you ever, which is the sprete of truthe whome the worlde cannot receave, because the worlde seyth him not, nether knoweth hym. Butt ye knowe him, For he dwelleth with you, and shalbe in you. I will nott leave you comfortlesse: I will come unto you.

Hit is yet a litell whyle and the worlde seyth me noo moare: but ye shall se me. For I live, and ye shall live. That daye shall ye knowe that I am in my father, and my father in me, and I in you.

He that hath my commundmentes and kepeth them, the same is he that loveth me, and he that loveth me shalbe loved of my father, and I will love him, and will shewe myne awne silfe unto him. Judas sayd unto him (not Judas iscarioth) lorde what is the cause that thou wilt shewe thysilfe unto us, and not unto the worlde? Jesus answered and sayde unto hym: yf a man love me and wyll kepe my sayinges, my father also will love him, and we woll come unto him, and wyll dwell wyth hym. He that loveth me not, kepeth nott my sayinges. And the wordes which ye heare are nott myne, but my fathers, which sent me.

This have I spoken unto you beyng yett present with you. But that comforter which ys the holy gost (whom my father will sende in my name) shall teache you all thynges, and brynge all thynges to youre remembraunce, whatsoever I have tolde you.  
143v

Peace I leve with you, my peace I geve unto you. Nott as the worlde geveth, geve I unto you. Lett not youre hertes

be greved, nether feare ye. Ye have herde howe I saide unto you: I goo and come agayne unto you. Yf ye loved me, ye wolde verely reioyce, because I sayde, I goo unto the father. For the father is gretter then I, And nowe have I shewed you, before it come, that when it is come to passe, ye myght beleve.

Hereafter will I not talke many wordes unto you. For the chefe ruelar off thys worlde commeth, and hath nought in me. But that the worlde maye knowe that I love my father, And as my father gave me commoundment, even soo do I. Ryse lett us goo hence.

### The .xv. Chapter.

I am the true vyne, and my father ys an husbandeman. Every braunche that beareth nott frute in me, He will take awaye. And every braunche that beareth frute will he pource that it maye bringe moare frute. Nowe are ye cleane, be that meanes of the wordes which I have spoken unto you. Byde in me, and I in you. As the braunche cannot beare frute off itsylfe, excepte it byde in the vyne: no more can ye excepte ye abyde in me.

I am the vyne, and ye are the braunches. He that aby-  
deth in me, and I in hym, the same bryngeth forth moche  
frute. For without me can ye do nothyng. Yff a man byde  
nott in me, he ys cast forthe as a braunche, and is wyd-  
144r dered: and men gadder them, and cast them into the fyre,  
and they burne. Yff ye byde in me, and my wordes also  
bide in you: axe what ye will, and it shalbe geven you.  
Heare in is my father glorified, that ye beare moche frute,  
and be made my disciples.

As my father hath loved me, even soo have I loved you. Continue in my love. Yf ye shall kepe my commaund-  
mentes, ye shall byde in my love, even as I have kept my  
fathers commaundmentes, and byde in his love. These  
thinges have I spoken unto you, that my ioye myght re-



mayne in you, and that youre ioye myght be full. Thys ys my commaundment, that ye love togedder as I have loved you. Gretter love then this hath no man, then that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth call I you nott servauntes : For the servaunt knoweth nott what hys lorde doeth. Butt you have I called frendes : For all thynges that I have herde of my fater, I have openned to you.

Ye have not chosen me, but I have chosen you and ordeyned you that ye goo, and bringe forthe frute, and that youre frute remayne, that whatsoeuer ye shall axe off my fater in my name he shulde geve it you.

This commaunde I you, that ye love togedder. yf the worlde hate you, ye knowe that he hated me before he hated you. Yf ye were of the worlde, the worlde wolde love his awne. Because ye are not of the vorlde, but I have chosen you out of the worlde, therfore hateth you the worlde. Remember my sayinge, that I sayde unto you : the servaunte is not gretter then his lorde. yf they have perse- 144v  
cuted me, so will they persecute you Yff they have kept my sayinge, so will they kepe youre.

But all these thynges will they do unto you for my names sake, because they have nott knowen hym that sent me. Yf I had not come and spoken unto them, they shulde have no synne: butt nowe have they nothyng to cloke theyr synne with all. He that hateth me, hateth my fater. Iff I had nott done workes amonge them which none other man did, they shulde be withoute synne. But nowe have they sene, and yet have hated bothe me and my fater: Even thatt the sayinge myght be fulfilled that is written in theyr lawe. They hated me withoutt a cause. Butt when the comforter is come, whom I will sende unto you from the fater, wich is the sprete of verite, which proceadeth off the fater, he shall testifie off me. And ye shall beare witnes also, because ye have bene with me from the begynnynge.

## The xvj. Chpter.

These thynges have I sayde unto you because ye shulde nott be hurte in youre fayth. They shall excommunicat you, ye the tyme shall come, thatt whosoever killeth you, will thynke that he doth God true service. And suche thynges will they do unto you, because they have not knowen the father nether yet me. These thynges have I tolde you, that when that houre is come, ye shulde remember them, that I tolde you so. These thynges sayde I not unto you at the  
 145r begynnynge, because I was present with you.

Butt nowe goo I my waye to hym thatt sent me, and none of you axeth me: whither goest thou? but because I have sayde suche thynges unto you, youre hertes are full off sorowe. Neverthesse I tell you the trueth it is expedient for you that I goo awaye. For yf I goo nott awaye, that comforter will nott come unto you. Yff I departe I will sende hym unto you. And when he is come, he will rebuke the worlde off synne, and of rightwesnes, and of iudgement. Of synne, because they beleve not on me: Of rightwesnes, because I goo to my father, and ye shall se me no moare: And of iudgement because the chefe rueler of this worlde, is iudged alredy.

I have yet many thynges to saye unto you: but ye cannot beare them awaye nowe. When he is wons come (I meane the sprete of verite) he will leade you into all trueth. He shall nott speake of hymselfe: but whatsoever he shall heare, that shall he speake, and he will shewe you thynges to come. He shall giorify me, for he shall receave of myne, and shall shewe unto you. All thynges that my father hath ar myne. Therefore sayd I unto you that he shal take of mine and shewe unto you.

After a whyle ye shall nott se me, and agayne after a whyle ye shall se me: For I goo to my father. Then sayd some of his disciples bitwene themselves: what is this that

he sayth unto us, after a whyle ye shall not se me, and agayne after a whyle ye shall se me: and that I goo to my father. They sayde therfore: what is this that he sayth after a while? we cannot tell what he saith. Jesus perceaved, that they wolde axe hym, and sayde unto them: This is it that ye enquire of bitwene youreselves, that I sayd, after a whyle ye shall nott se me, and agayne after a whyle ye shall se me. Verely verely I saye unto you: ye shall wepe and lament, and the worlde shall reioyce. Ye shall sorowe: but youre sorowe shalbe tourned to ioye. 145v

A woman when she traveyleth hath sorowe, because her houre is come: but as sone as she is delivered off her chylde she remembreth no moare her anguysshe, for ioye that a man is borne into the worlde. And ye nowe are in sorowe: butt I will se you agayne, and youre hertes shall reioyce, and youre ioye shall no man take from you. And in that daye shall ye axe me no question. Verely verely I saye unto you, whatsoever ye shall axe the father in my name, he will geve it you. Hetherto have ye axed nothinge, in my name. Axe and ye shall receave it: that youre ioye maye be full.

These thinges have I spoken unto you in proverbes. The tyme will come when I shall no moare spake to you in proverbes: but I shall shewe you playnly from my father. At that daye shall ye axe in myne name. And I saye not unto you that I will speake unto my father for you. For my father hymselfe loveth you, because ye have loved me, and beleved that I cam out from god. I went out from the father, and cam into the worlde: I leve the worlde agayne, and go to the father.

His disciples sayd unto hym: loo nowe speakest thou playnly, and thou usest no proverbe. Nowe knowe we that thou understondest all thinges, and nedest not that eny man shulde axe the eny question. Therfore beleve we that thou camst from god. Jesus answered them: Nowe ye do 146r

beleve. Beholde the houre draweth nye, and ys alredy come, that ye shalbe scatered every man his wayes, and shall leave me alone. And yet am I not alone. For my father is with me.

These wordes have I spoken unto you that in me ye myght have peace. In the worlde shall ye have tribulacion: but be of good cheare, I have overcome the worlde.

### The .xvij. Chapter.

These wordes spake Jesus and lifte uppe his eyes to heven, and sayde: father the houre is come glorify thy sonne that thy sonne maye glorify the. As thou hast geven hym power over all fleshe, that he shulde geve eternall life to as many as thou hast geven him. This is life eternall that they myght knowe the that only very God: and whom thou hast sent Jesus Christ.

I have gloryfied the on the erth. I have fynysheed the workes whych thou gavest me to do. And nowe glorify me thou father in thyn awne presence, with the glory which I had with the yerre the worlde was. I have declared thy name unto the men whych thou gavest me out off the worlde. Thyne they were, and thou hast geven them me, and they have kept thy sayinges. Nowe have they knowen that all thinges whatsoever thou hast geven me, are of the. For I have geven unto them the wordes which thou gavest me, and they have receaved them, and have knowen surely that I cam out from the: and have beleved that thou diddest send me.

146v

I praye for them. I praye not for the worlde: but for them which thou hast geven me, for they are thyne, and all myne are thyne, and thyne are myne, and I am glorifyed in them. And now am I no moare in the worlde, but they are in the worlde, and I come to the. Wholy father kepe in thyne awne name them which thou hast geven me, that they maye be one as we are. Whyll I was with them in the

worlde, I kepte them in thy name. Those that thou gavest me, have I kepte, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled.

Nowe come I to the, and these wordes speake I in the worlde that they myght have my ioye full in them. I have geven them thy doctryne, and the worlde hath hated them, because they are nott off the worlde, even as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from evyll. They are not off the worlde, as I am not of the worlde. Sanctify them in thy trueth. Thy sayinge is verite. As thou diddest send me into the worlde, even soo have I sent them into the worlde, And for their sakes sanctify I mysilfe, thatt they also myght be sanctified thorowe the thrueth.

I praye not for them alone: butt for them also which shall beleve on me thorowe their preachynge, that they all maye be one, as thou father arte in me, and I in the, that they maye be alsoo one in us, that the worlde maye beleve that thou hast sent me. And that glory that thou gavest me I have geven them, that they maye be wone, as we are wone. I am in them and thou arte in me, that they maye be made perfecte in won, and that the worlde maye knowe that thou hast sent me, and hast loved them, as thou hast loved me. 147r

Father I will that they which thou hast geven me, be with me where I am, that they maye se my glory which thou hast geven me. For thou hast loved me before the makynge of the worlde O righteous father the very worlde hath nott knowen the: butt I have knowen the, and these have knowen that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou lovedst me, be in them, and that I be in them.

### The .xviii. Chapter.

When Jesus had spoken these wordes, he went forth with his disciples over the broke Cedron, where was a garden,

into the which he entred with his disciples (Judas also wiche betrayed hym knewe the place, for Jesus oftentimes resorted thither with his disciples) Judas then after he had receaved a bonde off men, and ministers of the hy prestes, and of the pharises cam thither with lanterns, and fyerbrondes, and wepens. Then Jesus knowynge all thynges that shulde come on hym, went forth and sayde unto them: whom seke ye? They answered hym: Jesus off nazareth. Jesus sayde unto them: I am he.

147v Judas also which betrayed him stode by with them. As sone as he had sayd unto them I am he, they went backwardes and fell to the grounde. He axed them agayne: whome seke ye? They sayde: Jesus off Nazareth. Jesus answered, I sayde unto you, I am he. Iff ye seke me, lett these goo theyr waye, That the sayinge myght be fulfilled which he spake: of them which thou gavest have I not lost one.

Simon Peter had a swearde, and drue hym out, and smote the hye prestes servaunt, and cut off his right eare. The servauntes name was Malchas. Then sayde Jesus unto Peter: put uppe thy swearde into the sheath: shall I not drynke of the cuppe which my father had geven me? Then the company, and the Captayne, and the ministers off the iewes, toke Jesus and bounde hym, and ledde hym awaye to Anna fyrst: For he was fatherelawe unto Cayphas, which was the hye preste thatt same yeare. Cayphas was he that gave counsell to the iewes that it was expedient that won man shulde deye for the people.

Simon Peter folowed Jesus, and another disciple, that disciple was knowen of the hye preste, and went in with Jesus into the pallys off the hye preste. Peter stode att the dore withoutt. Then wentt outt thatt other disciple which was knowen unto the hye preste, and spake to the damsell thatt kept the dore, and brought in Peter. Then sayde the damsell that kept the dore unto Peter: Arte nott thou wone

off this mannes disciples? He sayde: I am nott. The ser-  
vauntes and the ministers stode there, and had made a fyre  
off coles. For it was colde, and they warmed themselves.  
Peter also stode amonge them and warmed hymselfe.

148r

The hye preste axed Jesus of his disciples, and of his  
doctrine. Jesus answered hym: I spak openly in the  
worlde. I ever taught in the sinagoge and in the temple  
whither all the iewes resorted: and in secrete have I sayde  
nothyng: why axest thou me? Axe them whiche herde  
me what I sayde unto them. Beholde they can tell what I  
sayde. When he had thus spoken, one off the ministers  
which stode by, smote Jesus on the face sayinge: An-  
swrest thou the hye preste soo? Jesus answered hym: Yf I  
have evyll spoken, beare witnes of the evyll: yf I have well  
spoken, why smytest thou me? Annas sent hym bounde  
unto Cayphas the hye preste.

Simon Peter stode and warmed hymselfe, and they  
sayde unto hym: Arte not thou also won of his disciples?  
He denyed itt, and sayde: I am not. Won of the ser-  
vauntes of the hye preste (his cosyn whose eare Peter  
smote of) sayde unto hym: did not I se the in the garden  
with hym? Peter denyed it agayne. and immediatly the  
cocke crewe.

Then ledd they Jesus from Cayphas into the housse of  
iudgement. Hit was in the mornynge, and they themselves  
went not into the iudgement housse lest they shulde be  
defyled, butt that they myght eate Pascha. Pilate then went  
oute unto them and sayde: What accusacion brynge ye  
agaynste this man? They answered and sayde unto hym:  
Iff he were nott an evyll doar, we wolde not have delyvered  
hym unto the. Then sayd Pilate unto them: take hym unto  
you, and iudge hym after youre awne lawe. The iewes  
sayde unto hym. It is nott lawfull for us to putt eny man to  
deeth. That the wordes of Jesus myght be fulfilled which  
he spake, signifyng what deeth he shulde deye.

148v

Then Pilate entred into the iudgement housse agayne, and called Jesus, and sayd unto him: Arte thou kynge of the iewes? Jesus answered: sayst thou that off thysylfe, or did other tell ytt the of me? Pilate answered: Am I a iewe? Thyne awne nacion and hye prestes have delivered the unto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yff my kyngdome were of this worlde then wolde my ministers suerly fight, that I shulde not be delyvered to the iewes, but nowe is my kyngdome not from hence. Pilate sayde unto hym: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne, and for this cause cam I into the worlde, that I shulde beare witnes unto the trueth. All that are of the trueth heare my voice. Pilate sayde unto hym: what is trueth?

And when he had sayde that, he went out agayne unto the iewes, and sayde unto them: I fynde in him no cause at all. Ye have a costome amonge you, that I shulde delyvre you won loosse at ester. will ye that I loose unto you the kynge of the iewes. Then cryed they all againe sayinge: Not him, but Barrabas. Barrabas was a Robber.

### The xix. Chapter.

Then Pilate toke Jesus and scourged hym. And the soudiers wonde a croune off thornes and put it on his heed. 149r And they did on hym a purple garment, and sayd: hayl kynge off the iewes. And they smote hym on the face. Pilate went forthe agayne, and sayde unto them: beholde I brynge him forth to you, that ye maye knowe that I fynde no faute in hym. Then cam Jesus forthe wearynge a croune of thornes, and a robe of purple. And Pilate sayd unto them: Beholde the man. When the hye prestes and ministers sawe him, they cryed sayinge: crucify him, crucify hym. Pilate sayde unto them: Take ye hym and crucify hym: For I fynde no cause in hym. The iewes answered



hym: We have a lawe, and by oure lawe he ought to deye: because he made hymselfe the sonne of God.

When Pilate herde that sayinge, he was the moare afrayde, and went agayne into the iudgment housse, and sayde unto Jesus: whence arte thou? Jesus gave hym none answer. Then sayde Pilate unto hym: Speakest thou not unto me? Knowest thou nott that I have power to crucify the, and have power to loose the? Jesus answered: Thou coudest have no power att all agaynst me, except it were geuen unto the from above. Therfore he that delivered me unto the, is moare in synne. And from thenceforthe sought Pilate meanes to loose hym: but the iewes cryed sayinge: yf thou lett hym goo, thou arte not Cesars frende. Whosoever maketh hymselfe a kynge, is agaynst Cesar.

When Pilate herde that sayinge he brought Jesus forthe, and sate doune to geve sentence, in a place calted the pavement: Butt in the hebrue tonge, Gabbatha. (Hitt was the saboth even which falleth in the ester fest, and aboute the sixte houre) And he sayde unto the iewes: Beholde youre kynge. They cryed, awaye with hym, awaye with hym, Crucify hym. Pilate sayde unto them: Shall I crucify youre kynge? The hye prestes answered: We have noo kynge but Cesar Then delivered he hym unto them to be crucified. 149v

And they toke Jesus and ledde hym awaye. And he bare his crosse, and went forthe into a place called the place off deed menns sculles (which is named in hebrue, Golgatha) where they crucified hym. And with hym two other: on ethersyde won, and Jesus in the myddes. Pilate wrote his title, and put it on the crosse: The wrytynge was, Jesus off nazareth, kynge off the iewes. This tytyle reed many off the iewes. For the place where Jesus was crucified, was nye to the cite. And it was written in hebrue, greke, and latyn. Then sayde the hye prestes off the iewes to Pilate: wryte nott, kynge off the iewes: butt that he

sayde, I am kynge of the iewes. Pilate answered: what I have written, that have I written.

The soudiers, when they had crucified Jesus, toke his garmentes and made foure partes, to every soudier a parte, and also his coote. The coote was without seme woven uppon thorowe and thorowe. And they sayde won to another: Lett us nott devyde it: butt cast lootes who shall have it. That the scripture myght be fulfilled which sayth: They parted my rayment amonge them, and on my coote did cast lottes. And the soudiers did soche thynges in dede.

150r

There stode by the cross of Jesus his mother, and his mothers sister, Mary the wyfe off Cleophas, and Mary magdalene. When Jesus sawe his mother, and the disciple stondynge whom he loved, he sayde unto his mother: Woman beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaved that all thynges were performed, that the scriptures myght be fulfyled, he sayde: I thyrst. There stode a vessell full off veneger by. They filled a sponge with venegre, and wonde it about with ysope, and put it to his moughth. As sone as Jesus had receaved of the venegre, he sayd: It is fynnesshed, and bowed his heed, and gave uppe the goost.

The iewes then because it was the saboth even that the bodyes shuld not remayne apon the crosse on the saboth daye (For that saboth daye was an hye daye) besought Pilate that their legges myght be broken and that they myght be taken doune. Then cam the soudiers and brake the legges of the fyrst, and of the other which was crucified with Jesus. When they cam to Jesus and sawe that he was deed alredy, they brake not his legges: butt one off the soudiers with a speare, thrust hym into the syde, and forthwith cam there out blude and water.

And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayth true that ye myght beleve also. These thinges were done that the scripture shulde be fulfilled: Ye shall not breake a boone of him. And agayne another scripture sayeth: They shall loke on hym, whom they pearsed. 150v

After that, Joseph off Aramathia (whych was a disciple of Jesus: but secretly for feare off the iewes) besought Pilate that he myght take doune the boddy off Jesus. And Pilate gave him licence. And there cam also Nicodemus which att the begynnyng cam to Jesus by nyght, and brought of mirre and aloes mingled togedder aboute an hundred pounce wayght. Then toke they the body of Jesu and woude it in linnen clothes with those confections as the manner of the iewes is to bury. In the place where Jesus was crucified, was a garden, and in the garden a newe sepulcre, wherin was never man layde. There layde they Jesus because of the iewes saboth even, for the sepulcre was nye at honde.

*The .xx. Chapter.*

The morowe after the saboth daye cam Mary magdalene erly when it was yet darcke, unto the sepulcre, and sawe the stone rowled away from the tounge. Then she ranne, and cam to Simon Peter, and to the other disciple whom Jesus loved, and sayde unto them: They have taken away the lorde out off the tounge and we cannot tell where they have layde hym. Peter went forth and that other disciple, and cam unto the sepulcre. They ranne bothe-together, and that other disciple did outrunne Peter, and cam fyrst to the sepulcre. And he stouped doune and sawe the linnen clothes, yet went he not in. Then cam Simon Peter folowyng hym, and went into the sepulcre, and sawe the linnen clothes lye, and the napkyn that was aboute hys heed nott lyinge wyth the linnen clothe, but wrapped to- 151r

gedder in a place by ytsylfe. Then went in also that other disciple whych cam fyrst to the sepulcre, and he sawe and beleved. For as yett they knew nott the scriptures, that he shulde ryse agayne from deeth. And the disciples went awaye agayne unto their awne home.

Mary stode without att the sepulcre wepynge: As she wept, she bowed hersylfe into the sepulcre and sawe two angels clothed in whyte sitting the one att the heed, and the other at the fete, where they had layde the body of Jesus. They sayde unto her: woman why wepest thou? She sayde unto them: They have taken awaye my lorde, and I wote not where they have layde him. When she had thus sayde, she turned hersylfe backe and sawe Jesus stondynge, and knewe not that it was Jesus. Jesus sayde unto her: woman why wepest thou? Whom sekest thou? She suppoosynge that he had bene the gardener, sayde unto hym: Syr if thou have borne him hence tell me where thou hast layde him, and I will take hym awaye. Jesus sayde unto her: Mary. She turned hersylfe, and sayde unto hym: Raboni which is to saye master. Jesus sayde unto her: touche me not, for I have nott yet ascended to my father. Butt goo to my brethren and saye unto them, I ascende unto my father, and youre father: my God, and youre god. Mary magdalene  
 151V cam and tolde the disciples that she had sene the lorde, and that he had spoken soche thinges unto her.

The same daye at nyght, whych was the morowe after the saboth daye, when the dores were shutt (where the disciples were assembled to gedder for feare of the iewes) cam Jesus and stode in the myddes, and sayd to them: peace be with you. And when he had so sayde, he shewed unto them his hondes and his fete, and his syde. Then were the disciples glad when they sawe the lorde. He sayde unto them agayne: peace be with you. As my father sent me, even so sende I you. When he had sayde that, he bluwe on them, and sayde unto them: Receave the holy

goost: whosoever synnes ye remyt, they are remitted unto them: And whosoever synnes ye retayne, they are retayned.

Thomas one off the twelve, called didimus, was not with them when Jesus cam. The other disciples sayd unto hym: we have sene the lorde. And he sayde unto them: except I se in his hondes the prent of the nayles, and put my fynger in the holes off the nayles, and thruste my honde into hys syde, I will not beleve.

And after viij dayes agayne, the disciples were within, and Thomas was with them. Jesus cam when the dores were shet, and stode in the myddes and sayde: peace be with you:

Then sayde he to Thomas: put in thy fynger here, and se my hondes, and putt forth thy honde and thrust hym into my syde, and be nott wythout fayth: but beleve. Thomas answered and sayde unto hym: my lorde, and my God. Jesus sayde unto hym: Thomas because thou hast sene me, therfore hast thou beleved: Happy are they that have not sene, and yet have beleved. 152r

And many other signes did Jesus in the presence of his disciples, which are not written in this boke. These are written that ye myght beleve that Jesus is Christ the sonne of God. and that ye in belevynge myght have life thorewe his name.

### The xxj. Chapter.

After thatt Jesus shewed hymselfe agayne at the see of tyberias. And on this wyse shewed he himsilfe. There were togedder Simon Peter and Thomas, which is called Didimus: and Nathanael of Cana a cite of galile, and the sonnes off Zebedei, and two other off the disciples, Simon Peter sayde unto them: I goo afysshyng. They sayde unto hym: we also wyll goo wyth the. They went their waye and entred into a shippe strayghtwaye, and that nyght

caught they noothyng. When the mornynge was nowe come, Jesus stode on the shore, Neverthelesse the disciples knewe not that it was Jesus. Jesus sayde unto them: Syrs, have ye eny meate? They answered hym noo. And he sayde unto them: cast out youre nett on the right syde of the shippe, and ye shall fynde. They cast out, and anon they were not able to drawe it for the multitude of fysshes. Then sayde the disciple whom Jesus loved unto Peter: It is the lorde. When Simon Peter herde that it was the lorde, he gyrde his mantell to hym (for he was naked) and sprange into the see. The other disciples cam by shippe: 152v For they were nott farre from londe, butt as itt were two hondred cubites, And they drewe the net with fisshes. As sone as they were come to londe, they sawe hoot coles layde and fisshe layde theron, and breed. Jesus sayde unto them: brynge of the fisshes which ye have nowe caught. Simon Peter stepped forthe and drewe the nett to londe full of greate fisshes, an hondred and. liij. And for all there were so many, yet was not the net broken. Jesus sayde unto them: come and dyne. And none of the disciples durste axe hym: what arte thou? For they knewe that it was the lorde. Jesus then cam and toke breed, and gave them, and fisshe lykwyse. And this is nowe the thyrde tyme that Jesus apered to his disciples, after that he was rysen agayne from deeth.

When they had dynd, Jesus sayde to Simon Peter: Simon Joanna, lovest thou me more then these? He sayde unto hym: ye lorde, thou knowest, that I love the. He sayde unto hym: fede my lambes. He sayde to hym agayne the seconde tyme: Simon Joanna, lovest thou me? He sayde unto hym: ye lorde thou knowest that I love the He sayde unto hym: fede my shepe. He sayde unto hym the thyrde tyme: Simon Joanna, lovest thou me? Peter sorrowed because be sayde the thyrde tyme, lovest thou me, and sayde unto hym: Lorde, thou knowest all thyng,

thou knowest that I love the. Jesus sayde unto hym. fede my shepe.

Verely verely I saye unto the, when thou wast yonge, thou gerdedst thysilfe, and walkedst whither thou wold-  
est. but when thou arte olde, thou shalt stretche forthe thy  
hondes, and another shall gyrd the, and leade the whither  
thou woldest not. That spake he signifyinge by what deeth  
he shulde glorify God. 1531

And when he had sayde thus, he sayd to hym Folowe me. Peter turned about, and sawe that disciple whom Jesus loved folowynge (which also lened on his brest at super) and sayde: lorde which is he that shall betraye the? When Peter sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayd unto hym: Yf I will have hym to tary tyll I come, what is that to the? folowe thou me. Then went this sayinge abroode amonge the brethren, that that disciple shulde nott deye. And Jesus sayde nott to hym, he shall not deye: butt yff I will that he tary tyll I come, what is that to the? The same disciple is he, which testifieth off these thynges, and wrote these thynges. And we knowe, thatt hys testimony is true. There are also many other thynges which Jesus did: the which yff they shulde be written every won, I suppose the worlde coulde nott contayne the bokes that shulde be written. Here endeth the Gospell off Sainct Jhon.

## The Actes off The Apostles.

### The fyrst Chapter.

In my fyrst treatise (Deare frende Theophilus) I have written off all that Jesus began to do and teache, untill the daye in the whiche he was taken up, after that he thorowe the holy goost, had geuen commaundementes unto the Apostles, whiche he chose: to whom also he shewed hymselfe alive, after his passion by many tokens, aperyng unto them fourty dayes, and spake unto them off the kyngdom of god, and gaddered them togedder, and commaunded them, that they shulde not departe from Jerusalem: but to wayte for the promys of the father, wherof ye have herde off me. For Jhon baptised wyth water butt ye shalbe baptised with the holy goost, and that wythin this feawe dayes.

When they were come togedder, they axed of hym, sayinge: Master wilt thou at this tyme restore agayne the kyngdom of israhel? He sayde unto them: It is not for you to knowe the tymes or the seasons which the father hath putt in hys awne power: but ye shall receave power off the holy goost which shall come on you. And ye shalbe witnesses unto me in Jerusalem, and in all iewery, and in  
154r samary, and even unto the worldes ende.

And when he had spoken these thynges, whyll they behelde he was taken up, and a cloude receaved hym up out of their sight. And as they fastenned their eyes in heven, as he went, loo two men stode by them in white clothynge, which also sayde: ye men of galile, why stonde ye gasynge up into heven? This same Jesus which is taken up from you into heven, shall soo come, even as ye have sene hym goo into heven.



Then returned they unto Jerusalem from mount olivete, which is neye to Jerusalem, conteynyng a saboth dayes iorney. And when they were come in, they went up into a parler, where abode both Peter and James, Jhon and Andrew, Phillip and Thomas, Bartlemew and Mathew, James the sonne off Alpheus, and Simon Zelotes, and Judas James sonne. These all continued with one acorde, in prayer, and supplicacion with the wemen, and Mary the mother off Jesu. And with his brethren.

And in those dayes Peter stode up in the myddes of the disciples and sayde (The noumbre off names were aboute an hondred and twenty) Ye men and brethren, thys scripture must nedes be fulfilled which the holy goost thorow the moughth of David spake before of Judas, which was gyde to them that toke Jesus. For he was noumbred with us and obtayned fellowship in this ministracion. And he hath nowe possessed a plott of grounde with the rewarde off iniquyte. And when he was hanged, brast asondre in the myddes, and all his bowels gushed out. And it is knowen unto all the inhabiteurs off Jerusalem. Insomoch that that felde is called in their mother tonge, Acheldema, that is to saye the bloud felde. 154v

Hit is written in the boke off psalmes, His habitation be voyde, and noo man dwellynge therin: and his bisshopycke lett another take. Wherefore off these men which have companied with us (all the tyme that the lorde Jesus went out and in amonge us, begynnynge att the baptim of Jhon unto that same daye that he was taken up from us) must one be ordeyned to be a witnes with us of his resurrection.

And they apoynted two, Joseph called Barsabas (whose syrnyme was Justus) and Mathias. And they prayed saynge: Thou lorde whiche knowest the hertes of all men, shewe whether thou hast chosen of these two, that the one maye take the roume of this ministracion, and

apostleshippe from the which Judas by transgression fell, that he myght goo to his awne place. And they gave forthe their lottes, and the lott fell on Mathias. And he was counted with the eleven apostles.

### The .Seconde. Chapter.

When the fyftith daye was come, they were all with one accorde gaddered togedder in won place. And sodenly there cam a sounde from heven as it had bene the com-  
 mynge off a myghty wynde, and it filled all the housse  
 1551 where they sate. And there apered unto them cloven  
 tonges, as they had bene fyre, and it sate upon eache off  
 them: and they were all filled with the holy goost, and  
 began to speake with other tonges, even as the sprete gave  
 them utteraunce.

There were dwellynge at Jerusalem iewes, devoute men, which were off all nacions under heven. When this was noysed aboute, the multitude cam togedder and were astonyed, because that every man herde them speake in his awne tounge. They wondred all, and marveyllled sayinge amonge themselves: Loke, are not all these which speake off galile? And howe heare we every man his awne tounge wherein we were boren? Parthians, Medes, and Elamytes and the inhabitors of Mesopotamia, off Jury, Capadocia, Ponthus, and of Asia, Phrigia, Pamphlia, and of Egipte, and off the parties off Libia, which is besyde Syrene, And straungers off Rome, Jewes and Proselytes, Grekes and Arabians: We have herde them speake with oure awne tounge the greate workes off god. They were all amased, and wondred sayinge won to another: what meaneth this? Other mocked them sayinge: They are full of new wyne.

Peter stepped forth with the eleven, and lift up his voyce, and sayde unto them: Ye men off Jewry, and all ye that inhabit Jerusalem: be this knowen unto you, and

with youre eares heare my wordes. these are nott dronken,  
as ye wene, For itt is yet butt the thyrde houre off the daye:  
but this is that which was spoken by the prophet Johell:  
Hit shalbe in the last dayes (sayth God) of my sprete I  
will poure out apon all flesshe. And youre sonnes, and  
your doughters shall prophesy, youre yonge men shall se  
visions. And youre olde men shall dreame dreames. And  
on my servantes, and on my honde maydens I will poure  
out off my sprete in those dayes, And they shall prophesy.  
And I will shewe wonders in heven above, and tokens in  
the erth benethe, bloud and fyre, and the vapour off  
smoke. The sun shalbe turned into darknes, and the  
mone into bloud, before that greates, and that notable daye  
of the lorde come. And the tyme shall come that whoso-  
ever shall call on the name of the lorde, shalbe saved. Ye  
men off Israhel, heare these wordes. Jesus of Nazareth, a  
man approved off God amonge you with myracles and  
wondres, and signes which God did by hym in the  
myddes off you, as ye youreselves knowe: hym have ye  
taken by the hondes of unrightewes persones, after he was  
delivered by the determinat counsell and foreknowledge  
of God, and have crucified and slayne hym, whom god  
hath rayseed upp and lowsed the sorowes of deeth, because  
it was impossible that he shulde be holden of it. David  
speaketh of hym: Aforehonde, sawe I God alwayes be-  
fore me: For he is on my right honde, that I shulde nott  
be moved. Therefore did my hert reioyce, and my ~~ton~~ge  
was glad. Moreover also, my flesshe shall rest in hope  
because thou shalt not leve my soul in hell, nether shalt  
suffre thy saynt to se corrupcion. Thou hast shewed me  
the wayes of lyfe, Thou shalt make me full off ioye with  
thy countenance.

155v

156r

Men and brethren, lett me frely speake unto you of the  
patriarke David: For he is both deed and buried, and his  
sepulcre remayneth with us unto this daye. Therefore sence

he was a prophet, and knewe that God had sworne with anothe to hym, that the frute of his loynes shulde sit on his seate: He sawe before, and spake of the resurreccion of Christ, that his soule shulde not be lefte in hell: nether his flesshe shulde se corrupcion. This Jesus hath God raysyd uppe, whereof we all are witnesses.

Sence nowe that he by the right honde of god exalted is, and hath receaved off the father the promys off the holy goost, he hath sheed forthe that which ye nowe se and heare. For David is not ascendid into heaven, but he sayde: The lorde sayde to my lorde sit on my right honde, untill I make thy foes, thy fote stole. So therfore lett all the housse of Israhel knowe for a suerty, that God hath made the same Jesus whome ye have crucifyed, Lorde and Christ.

When they herde this, they were pricked in their hertes, and sayd unto Peter, and unto the other apostles: Ye men and brethren, what shall we do? Peter sayde unto them: Repent and be baptised every one off you in the name of Jesus Christ, For the remission off synnes, and ye shall receave the gyfte off the holy goost. For the promys was made unto you, and to youre chyl dren, and to all that are afarre, even as many as oure lorde God shall call. And with many other wordes bare he witnes, and exhorted  
 156v them saying: Save youreselves from this untowarde generacion. They that gladly receaved hys preachynge were baptised, And the same daye, there were added unto them aboute a thre thousande soules.

And they continued in the Apostles doctrine and fellyshippe, and in breakynge of breed, and in prayer. And feare cam over every soule. And many wondres and signes were shewed by the apostles. All that beleved gaddered then togedder, and had all thynges commen. And solde their possessions and goddes, and parted them to all men, as every man had nede. And they continued dayly with one acorde in the temple, and brake breed in every housse,

and ate their meate to gedder with gladnes, and singlenes of hert praysynge god, and had faveour with all people, and the lorde added to the congregacion dayly them that shulde be saved.

The .iiij. Chapter.

Peter and Jhon went up togedder into the temple at the nynthe houre of prayer: and there was a certayne man halt from his mothers wombe, whom they brought and layde at the gate of the temple called beautifull, to axe his almes of them that entred into the temple. When he sawe Peter and Jhon, that they wolde into the temple, he desyred to receave an almes, Peter fastened his eyes on hym with Jhon and sayde: loke on us, and he gave hede unto them, trustinge to receave somethynge of them. Then sayd Peter: Silver and golde have I none, suche as I have geve I the. In the name of Jesu Christ off Nazareth, ryse uppe and walke. And he toke hym by the right honde, and lifte him uppe. And immediatly his fete and anclebones received strenght, and he sprange, stode, and also walked, and entred with them into the temple walkynge, and leapyng, and laudyng god. 157r

And all the people sawe hym walke and laude God. And they knewe hym, that ytt was he whiche sate and begged at the beautifull gate of the temple. And they wondered, and were sore astonnyed at that which had happened unto him. As the halt whych was healed helde Peter and Jhon, all the people ranne amased unto them in Solomons hall.

When Peter sawe that, he answered unto the people: Ye men off Israhell, why marvayle ye at this? Or why loke ye soo stedfastly on us, as though by oure awne power, or holynes we had made thys man goo? God off Abraham, Ysaac, and Jacob, the God off oure fathers hath glorified hys sonne Jesus, whom ye betrayed, and denyed in the

presence of Pilate, when he had iudged hym to be lowsted: but ye denyed the holy and iust, and desyred that he shulde geve you a morthrer, and kylled the lorde off lyfe whom god hath raised from deeth, of the which we are witnesses: And hys name thorow the fayth off hys name hath made thys man sounde whom ye se and knowe. And the fayth which ys by him, hath to thys man geven thys health, in the presence of you all.

157v And nowe brethren I wote wele that thorow ignorance ye have done ytt, as did also youre heddes. Butt God which shewed before by the moughth off all hys prophetes that Christ shulde suffre, hath thuswyse fulfilled it. Repent ye therfore and turne that youre synnes maye be done awaye when the tyme of comferte commeth, which we shall have of the presence of the lorde, and when god shall sende him, which before was preached unto you, that is to wite Jesus Christ, whych must heven receave untill the tyme that all thynges be restored agayne, which god hath spoken by the moughth off all hys holy prophetes sence the worlde began.

For Moses sayd unto the fathers: A prophet shall youre lorde god rayse up unto you, won of youre brethren, lyke unto me, hym shall ye heare in all thinges whatsoever he shall saye unto you. For the tyme will come, that every soule which shall not heare that same prophet, shalbe exyled from the people. Also all the prophetes from Samuell, and thenceforth as many as have spoken, have in lykwyse tolde of these dayes. Ye are the chyl dren of the prophetes, and to you pertayneth the testament that god hath made unto oure fathers saying to Abraham: Even in thy seede shall all the kynredes of the erth be blessed. Fyrst unto you hath god raysed up his sonne Jesus, and him he hath sent to blysse you, that every one off you shulde turne from his wickednes.

## The .iiij. Chapter.

As they spake unto the people, the prestes and the ruelar  
 off the temple, and the saduces cam apon them, takynge  
 greueously that they taught the people and preached in the 158r  
 name off Jesus the resurreccion from deeth. And they  
 layde hondes on them, and put them in holde untill the  
 nexte daye. For itt was nowe eventyde. Many of them  
 which herde the wordes beleved, and the noumbre off the  
 men was aboute fyve thousande.

Hytt chaunsed on the morwe that their ruelers, and  
 seniours, and scribes, as Annas the chefe preste, and Cay-  
 phas, and Jhon and Alexander, and as many as were off  
 the kynred off the hye prest, were gaddered togedder at  
 Jerusalem, and set them in the myddes, and axed by what  
 power, or in what name have ye done this syrs? Then Peter  
 full of the holy goost sayd unto them. Ye ruelars of the  
 people, and seniours of israhel, if we this daye are exa-  
 nimed of the goode dede done to the sycke man by what  
 meanes he is made whoale: be ytt knowen unto you all,  
 and to all the people of israhel, that in the name of Jesus  
 Christ of nazareth, whom ye crucified, and whom god  
 raysed from deeth agayne, thys man stondest heare present  
 before you whoale. This is the stone cast asyde of you  
 bylders which is sett in the chefe place of the corner. Neth-  
 er is there health in eny other. Nor yet also is there eny other  
 name geven to men wherin we must be saved.

When they sawe the boldnes off Peter and Jhon, And  
 knew that they were unlerned men and laye people, they  
 marveyllled, and they knew them, that they were with Jesu.  
 Seinge also the man whych was healed stondynge wyth 158v  
 them, they coude nott saye agaynst yt, but commaunded  
 them to goo asyde out of the counsell, And commened  
 amonge themselves sayinge: what shall we do to these  
 men? For a manyfest signe is done by them, and is openly

known to all them that dwell in Jherusalem, and we cannot deny it: But that it be noysed no father amonge the people, lett us threaten and charge them that they speake henceforth to noo man in this name.

And they called them, and commaunded them that in noo wyse they shulde speake or teache in the name off Jesu. Butt Peter and Jhon answered unto them and sayde: whither yt be right in the sight of god to obeye you moare then god iudge ye. For we cannot butt speake that which we have sene and herde. Soo threatened they them and lett them goo, And founde noo thyng howe to punnysshe them, because of the people: For all men lauded God for the myracle whych was done. For the man was above fourty yeare olde, on whom this myracle of healinge was shewed.

As sone as they where let goo they cam to their felowes, and shewed all thatt the hye prestes and seniours had sayde. When they herde that, with one mynde they lyfte up their voyces to god and sayde: Lorde, thou arte God which hast made heven and erth, the see and all thatt in them ys, whych by the moughth off thy servannt David hast sayd: Why did the hethen grudge, and the people imma-  
 159r gen vayne thynges. The kynges off the erth stode up and the ruelars cam togedder agaynst the lorde, And agaynst his Christ.

For off a trueth agaynst thy holy chylde Jesus, whom thou hast annoynted, bothe Herode and also Poncius Pilate wyth the gentyls, and the people off Israhel, gaddered themselves to gedder for to do whatsoever thy honde and thy counsell determened before to be done. And nowe lorde beholde their threatenynge, and graunte unto thy servauntes wyth all confydence to speake thy worde. So that thou stretche forth thy honde that healyng, and signes, and wonders be done in the name off thy holy chylde Jesus. And as sone as they had prayed, the place



moved wheare they were assembled togedder, and they were all filled with the holy goost, and they spake the worde of god boldly.

The multitude of them that beleved, were off won hert, And off won soule. Also none off them sayde, that eny thyng off those whych he possessed was his awne: Butt had all thynges commen. And with greate power gave the Apostles witnes off the resurreccion off the lorde Jesu. And grett grace was with them all. Nether was there eny amonge them thatt lacked. For as many as were possessers off londes or housses, solde them and brought the pryce off tho thynges whych were solde, and layde ytt doune att the Apostles fete. And distribucion was made unto every man accordynge as he hade nede.

And Joses which was also called of the apostles Barnabas (that is to saye the sonne of consolacion, beyng a levite, and off the countre off Cipers) had londe, and solde itt, and layde the pryce doune at the apostles fete. 159v

#### The v. Chapter.

A Certayne man named Ananias with Saphira his wyfe solde a possession, and kepte awaye parte of the pryce (his wyfe also beyng of counsell) and brought a certayne parte and layde itt doune att the apostles fete. Then sayde Peter: Ananias how is it that satan hath filled thyne hert, thatt thou shuldest lye unto the holy goost, and kepe awaye parte off the pryce off thy lyvelod: Pertayned it not unto the only? And after it was solde, was not the pryce in thyne awne power? Howe is it that thou hast conceived this thyng in thyne herte? Thou hast nott lyed unto men, but unto God. When Ananias herde these wordes, he fell doune and gave up the goost. And grett feare cam on all them that these thynges herde. And the yonge men roose up and put hym aparte, and caryed hym out, and buried hym.

Hit fortunèd as it were aboute the space of iij. houres after, that his wyfe cam in ignoraunt of that which was done. Peter sayde unto her: Tell me, solde ye the londe for so moche? And she sayde: ye for so moche. Peter sayd unto her: why have ye agreed togeder, to tempt the sprete off the lorde? Loo, the fete off them which have buryed thy husbände are at the dore, and shall cary the out, then she fell doune strayghtwaye at his fete and yelded up the goost.

160r The yonge men cam in and founde her ded, and caryed her out and buryed her by her husbände. And grett feare cam on all the congregacion. And on as many as herde it.

By the hondes of the Apostles were many signes and wondres shewed amonge the people. And they were all togedder wyth one acorde in Solomons hall. And of other durst noo man ioynè hymselfe to them: but the people magnifyed them. The noumbre of them that beleved in the lorde bothe of men and wemen grewe moare and moare insomoche that they brought their sicke into the strettes, and layde them on beddes and palettes, that at the lestwaye the shadowe off Peter when he cam by, myght shadowe some of them. There cam also a multitude out off the cites round about unto Jerusalem, bryngyng with them their sicke and them whych were vexed with unclene sprettes. And they were healed every won.

The chefe preste arose up and they thatt were with hym (which is the secte off the Saduces) and were full of indignacion, and layde hondes on the apostles, and put them in the commen preson: but the angell of the lorde by night opened the preson dore, and brought them forthe, and sayde: goo steppe forthe, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred into the temple erly in the mornynge and taught.

The chefe prest cam and they that were with him and called a counsell togedder, and all the seniours off the chyl-

dren off israhel, and sent to the preson to fett them. When the ministers cam and founde them nott in the preson, they cam agayne and tolde sayinge: The preson founde we shut with all diligence, and the kepers stondynge without before the dores: but when we had openned we founde no man within. When the chefe prest of all and the rueler of the temple, and the hye prestes herde these thynges, they doutted off them, whereunto this wolde growe. 160v

Then cam won and shewed them: Loo the men thatt ye putt in preson stonde in the temple, and preache to the peple. Then went the rueler of the temple with ministers, and brought them with out violence. For they feared the people lest they shulde have bene stoned. And when they had brought them, they sett them before the counsell. And the chefe preste axed them sayinge: Did nott we straytely commaunde you that ye shulde not teache in this name? and beholde ye have filled Jerusalem with youre doctrine, and ye intende to brynge this mans blood upon us.

Peter and the other apostles answered, and sayde: We ought moare to obey God then men. The God of oure fathers raysted up Jesus, whom ye slewe and hanged on tre. Hym beyng a rueler and a saveoure hath god exalted with his right honde, for to geve repentaunce to Israhell and forgevenes of synnes. And we are his recordes as concernynge these thynges: and also the holy goost, whom God hath geven to them that obey hym. When they herde that they clave asunder, and sought meanes to slee them. Then stode there up won in the counsell, a pharisey named Gamaliell, a doctoure off lawe, had in auctorite amonge the people and commaunded to put the apostles asyde a lytell space, And sayde unto them: Men of Israhell take hede to yoreselves what ye entende to do as touchinge these men. Before these dayes rose up one Theudas bostynge hymselfe, to whom resorted a nombre off men, about a foure hondred, which was slayn, and they all which 161r

beleved hym were scatred a broode, and brought to nought. After this man arose there up won Judas off Galile, in the tyme when tribute began, and drewe away moche people after him. He also perished: and all even as many as harkened to hym are scattered a brood.

And nowe I saye unto you: refrayne youreselves from these men, and let them alone: For yff this counsell or werke be of men, itt will come to nought: but and if it be of God, ye cannot destroye it, lest haply ye be founde to stryve agaynst god And to hym they agreed, and called the apostles, and bett them, and commaunded that they shulde not speake in the name of Jesu, and lett them goo.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And dayly in the temple, and in every housse they ceased nott, teachynge and preachynge Jesus Christ.

#### The vj. Chapter.

In those dayes as the nombre of the disciples grewe, there arose a grodge amonge the grekes agaynste the ebrues, because theyr wyddowes wer despysed in the dayly mynystacion. Then the twelve called the multitude of the  
 161V disciples togedder and sayde: it is nott mete that we shulde leave the worde of god and serve at the tables, wherfore brethren loke ye out amonge you seven men of honest reporte, full of the holy goost and wisdom, which we maye apoynte to this nedfull busines: but we woll geve oureselves continually to prayer, and to the ministracion off the worde. And the sayinge pleased the whoale multitude wele. And they chose Steven a man full off fayth, and off the holy goost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and Nicholas a proselite of antioche, which they sett before the apostles, and they prayed and layde their hondes on them.

And the worde of god increasvd, and the noumbre of

the disciples multiplied in Jerusalem greatly, And a grett company of the prestes were obedient to the faythe. Steven full off faythe and power did grett wonders, and myracles amonge the people. Then there arose certayne off the Synagoge, which are called lebertines, and Sirenens, and Alexandrians, and Cicilians, and Asians, and disputed with Steven. And they coule not resist the wisdom, and the sprete, with which sprete he spake. Then sent they in men which sayd: we have herde hym speake blasphemous wordes agaynst Moses, and against god, and they moved the people, and the seniours, and the scribes: and they cam apon hym and caught hym, and brought him to the counsell, and brought forth falce witnesses whych sayde: This man ceasith not to speake blasphemous wordes agaynst thys holy place and the lawe, for we herde hym saye, This Jesus off Nazareth shall destroye this place, and shall chaunge the ordinances whych Moses gave unto us. And all that sate in the counsell looked stedfastly on him, and sawe hys face as it had bene the face off an angell. 162r

The .vij. Chapter.

Then spake the chefe prest: ys ytt even so? And he sayde: ye men, brethren, and fathers, harken to. The God off glory apered unto oure father Abraham whill he was yet in mesopotamia, before he dwelt in charran, and sayd unto hym: come out of thy contre, and from thy kynred, and come into the londe whych I shall shewe unto the. Then cam he out off the londe of caldey, and dwelt in charran. And after that as sone as his father was deed, he brought him into this lande, wherein ye nowe dwell, and he gave him none inheritaunce in it, no not one fote of grounde. And promised that he wolde geve it to hym and to hys seed after hym, when as yet he had no chylde.

God verele spake on thys wyse, thy seed shall be a

dweller in a straunge londe, and they shall put them in bondage, and shall entreate them evyll. iiij. C. yeares. And the nacion to whom they shalbe in bondage, will I iudge (sayde god) and after that shall they come forthe, and serve me in this place. And gave hym the testament of circumcision, and he begat Isaac, and circumcised hym the viij. daye, and Isaac begat Jacob. and Jacob the twelve patriarkes.

162v And the patriarkes havinge indignacion solde Joseph into Egipte, and God was wit hym and delivered hym out off all his adversites. and gave hym faveour and wisdom in the sight off Pharao kynge off Egipte, And Pharao made hym governer over Egipte, and over all his housholde.

Then cam there a derth over all Egipt, and Canaan, and grett affliccion, and our fathers founde no sustenance. When Jacob herde that there was corne in Egipte, he sent oure fathers fyrst, and when he had sent them the secounde tyme, Joseph was knowen off his brethren, and Josephs kynred was made knowne unto Pharao. Then sent Joseph and caused his father to be brought and all his kynne, thre score and. xv. soules. And Jacob descended into Egipte, and deyed bothe he and oure fathers, and were translated into Sicheim, and were put in the sepulcre that Abraham bought for money of the sonnes of Emor, at Sicheim.

When the tyme off the promes drue nye (which God had promysed with an othe to Abraham) the people grewe and multiplied in Egipte till another kynge arose which knewe nott off Joseph. The same dealte suttelly with oure kynred, and evyll intreated oure fathers, and made them to cast awaye their chyldren, that they shulde not remayne alyve. The same tyme was Moses borne, and was a proper childe in the sight of God, which was norisshed up in his fathers housse thre monethes. When he was cast out Pharoes doughter toke hym up, and norisshed hym up for

her awne sonne. And Moses was learned in all manner off wisdom of the Egipcians, and was mighty in dedes and in wordes. 163r

When he was full forty yeare olde, it cam into his hert to visit his brethren, the chyldren off Israhel. And when he sawe one off them suffre wronge, he defended hym, and avenged his quarell that had the harme done to hym, and smote the egipcian. For he supposed hys brethren wolde have understonde howe that God by his hondes shulde geve them health: butt they understode nott.

And the next daye he shewed hymselfe unto them as they strove, and wolde have sett them at one agayne saynge: Syrs ye are brethren why hurte ye won another? but he that did his neighbour wronge, thrust hym awaye sayinge: Who made the a ruelar and a iudge amonge us? What wilt thou kill me, as thou diddest the egipcian yesterdaye? Then fled Moses at that worde, and was a stranger in the londe off Madian, Where he begat two sonnes.

When. xl. yeares were expired, there apered to hym in the wildernes of mounte Sina the angell off the Lorde in a flam off fyre in a busshe. When Moses sawe itt he wondered at the sight, and drue neare to beholde it. And the voyce off the Lorde spake unto hym: I am the God of thy fathers, the God of Abraham, the God of Isaac and the God off Jacob. Moses trempled and durst not beholde. Then sayde the Lorde to hym putt off thy shewes from thy fete, for the place where thou stondest is holy grounde. I have perfectly sene tbe affliccion off my people whych is in Egipte, and I have herde theyr gronyng, and am come doune to deliver them. And nowe come and I will sende the into Egipte. 163v

The same Moses whom they forsoke sayinge: who made the a ruelar and a iudge: God sent bothe a ruelar and a deliverer, by the hondes of the angell which apered to hym in the bousshe This man brought them outt she-

wynge wonders and signes in Egipte, and in the reed see, and in the wildernes xl. yeares. This is that Moses which sayde unto the chyl dren off Israhell: A prophet shall youre lorde God rayse up unto you of youre brethren lyke unto me, hym shall ye heare.

This is he that was in the congregacion, in the wildernes with the angell which spake to him in the mounte Sina. and with oure fathers. Thys man receaved tbe worde of lyfe to geve unto us, to whom oure fathers wolde not obeye: But cast it from them, and in their hertes turned backe agayne into Egipte, sayinge unto Aaron: Make us goddes to goo before us. For we wote nott what is become of this Moses that brought us out of the londe off Egipte. And they made a calfe in those dayes, and offered sacrifice unto the ymage, and reioysed in the workes of theyr awne hondes.

Then God turned hymselfe, and gave them up, that they shulde worshipp the starres of the skye, as it is written in the boke of the prophetes: O ye off the housse off Israhell: have ye geven unto me offerynges or sacrifice, by the space off xl. yeares in the wildernes? And ye toke unto you the tabernacle off Moloch, and the starre off youre god Remphan, figures which ye made to worshippe them. And I will translate you beyonde Babilon.

164r

Oure fathers had the tabernacle of testimony in wildernes, as he had apoynted them speakynge unto Moses, that he shulde make it acordynge to the fassion that he had sene, which tabernacle oure fathers receaved, and brought it in with Josue into the possession of the gentyls, which gentyls god drave out before the face of oure fathers unto the tyme of David, which founde favour before god, and desired that he myght fynde a tabernacle for the God off Jacob. And Solomon bylt hym an housse.

But he that is hiest of all dweleth not in temples made with hondes, as sayth the prophete: Heven is my seate,



and erth is my fote stole, what housse will ye bylde for me sayth the lorde? or what is my restynge place? hath nott my honde made all these thynges?

Ye stiffenecked and of uncircumcised hertes and eares: ye have allwayes resisted agaynste the holy goost: as youre fathers did, so do ye. Which off the prophetes have not youre fathers persecuted? And they have slayne them, which shewed before off the commynge off that iust, whom ye have betrayed and mordred. And ye also have receaved a lawe by the ordinaunce off angels, and have not kept itt.

When they herde these thynges, their hertes clove asunder, and they gnasshed on hym with their tethe. He beyng full of the holy goost lokd up with his eyes into heven and sawe the maieste off God, and Jesus stondynge on the ryght honde of god, and sayde: loo, I se the heavens open, and the sonne off man stonde on the ryght honde of god. Then they gave a shute with a loude voyce, and stopped their eares and ranne apon hym all at once, and caste hym out off the cite, and stoned hym. And the witnesses layde doune their clothes att a yonge mannes fete named Saul. And they stoned Steven callynge on and sayinge: Lorde Jesu receave my sprete. And he kneled doune and cryed with a loude voyce: lorde impute not this synne unto them, For they wote not what they do. And when he had thus spoken he fell aslepe. 164v

The .viij. Chapter.

Saul had pleasure in his deeth. At that tyme vas there a grett persecucion agaynst the congregacion which was att Jherusalem, and they were all scattered abroad thorowout the regions of Jury and Samaria, except the apostles. Then devout men dressed Steven, and made grett lamentacion over hym. Saul made havocke off the congregacion entrynge into every housse, and drewe out bothe man and

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woman, and thrust them into preson. They that were scattered abroad went every where preachynge the worde. Then cam Philip into a cite off Samaria and preached Christ unto them. And the people gave hede unto those  
 165r thynges whych Philip spake wyth one acorde, in thatt they herde and sawe the miracles which he did. For unclene spretes cryng with loude voyce cam out of many which were possessed off them, Many taken with palseys, and many that halted were healed. And there was gret ioye in that cite. There ws a certayne man called Simon, which beforetyme in the same cite, used witchecraft and bewitched the people, sayinge that he was a man that coude do greate thinges. Whom they regarded, from the lest to the grettest sayinge: thys ys that power of god, which is called grett. Hym they sett moche by, because of longe tyme wyth sorcery he had deluded their wittes. As sone as they beleved Phillipes preachynge off the kyngdome off God and off the name of Jesu Christ, they were baptised bothe men and wemen. Then Simon hymselfe beleved and was baptised, And continued with Phillip, and wondered beholdynge the miracles and signes, which were shewed.

When the Apostles which were at Jerusalem herde saye that Samaria had receaved the worde of god: they sent unto them Peter and Jhon, which when they were come, prayed for them, that they myght receave the holy goost. For as yet he was come on none off them: Butt they were baptised only in the name off Christ Jesu. Then layde they their hondes on them, and they receaved the holy goost.

When Simon sawe thatt thorowe layinge on off the Apostles hondes on them, the holy goost was geven: he  
 165v offered them money sayinge: Geve me also this power, that on whomsoever I laye hondes, he maye receave the holy goost. Then sayde Peter unto hym: Perissh thou and thy money togedder. For thou wenest that the gyfte of god maye be obteyned with money? thou hast nether parte nor

fellishippe in this busines. For thy hert is not right in the sight of god. Repent therfore of this thy wickednes, and praye God that the thought off thyne hert maye be forgiven the. For I perceave that thou arte full of bitter gall, and wrapped in iniquyte.

Then answered Simon and sayde: Praye ye to the lorde for me that none off these thynges whiche ye have spoken fall on me. And they when they had testified, and preached the worde of the lorde returned to Jerusalem and preached the gospell in many cites of the Samaritans.

The angell of the lorde spake unto Phillip sayinge: Aryse and goo towards middedaye unto the waye which leadeth from Jerusalem unto Gaza, which is in the desert. He arose and went on, and beholde a man off ethiopia which was gelded, and of grete auctorite with Candace queene of the ethiopians, which had the rule off all her treasure, cam to Jerusalem for to praye. as he returned home agayne sittynge in his charett he redde Esay the prophet.

The sprete sayde unto Philip: Goo neare and ioynethysilfe to yonder charet. Philip ranne to hym, and herde hym rede Esay the prophet and sayde: Understondest thou what thou redest? And he sayd: howe can I, except I had a gyde? And he desyred Philip that he wold come up and sit with hym. The tener off the scripture which he redde was this. He was ledde as a shepe to be slayne: And lyke a lambe dom before his sherer, so opened he nott his mough, in that he submitted hymselfe, his iudgement was exalted: who shall declare his generation? for his life is taken from the erthe. The gelded man answered Philip and sayde: I praye the off whom speaketh the prophet this? of hymselfe? or off some other man? 166r

Philip opened his mough, and began at the same scripture, and preached unto hym Jesus. And as they went on their waye, they cam unto a certayne water, and the gelded man sayde: Se here is water, what shall lett me

to be baptised? Philip sayde unto hym: Yf thou beleve with all thyne hert, thou mayst. He answered sayinge: I beleve that Jesus Christe is the sonne of God And commaunded the charet to stonde still. And they went doun bothe into the water: bothe Philip and also the gelded man. And he baptised hym. As sone as they were come out off the water the sprete off the lorde caught Philip. And the gelded man sawe hym no moore. And he went on his waye reioysynge: butt Philip was founde at Azotus. And he walked thorowe out the countre preachynge in their cites, till he cam to Cesarea.

### The .ix. Chapter.

166v Saul yet brethynge out threatnynges and slaughter agaynst the disciples of the lorde, went unto the hye preste, and desired of hym letters to damascon, to the sinagoges: that yf he founde eny of this waye whether they wer men or women, he myght brynge them bounde unto Jerusalem. As he went on his iorney, hit fortunied that he drue neye to damascon, and sodenly there shyned rounde about hym a lyght from heven. And he fell to the erth, and herde a voyce saynge to hym: Saul, Saul, why persecutest thou me? And he sayde what arte thou Lorde? The lorde sayd, I am Jesus whom thou persecutest, it shalbe harde for the to kycke against the pricke. He bothe tremblynge and astonyed sayde: Lorde what wilt thou have me to do? And the lorde sayde unto hym: Aryse and goo into the cite, and ytt shalbe tolde the what thou shalt do.

The men which acompanyed him on his waye stode amased, for they herde a voyce, butt sawe no man. Saul arose from the erth, And when he had openned his eyes he sawe noo man. Then ledde they hym by the honde, and brought him into damascon. And he was iij. dayes wythout sight, and nether ate nor dranke.

There was a certayne disciple att Damascon named

anaias, to hym spake the lorde in a vision: Anaias. And he sayde: I am here lorde. And the lorde sayde unto hym: aryse and goo into the strete whych ys called strayght, and seke in the housse off Judas after one called Saul of the cite of Tharsus. For beholde he prayeth, And hath sene in a vision a man named Anaias commynge in unto hym, And puttynge hys hondes on hym, thatt he myght receave hys sight.

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Anaias answered: Lorde I have herde by many off thys man, howe moche hurte he hath done to thy sanctes att Jherusalem, and in thys place he hath auctorite off the hye prestes to bynde all that call on thy name. The lorde sayde unto him: Goo thy wayes: for he is a chosen vessell unto me, to beare my name before the gentyls, and kynges, and the chyl dren off israhel. For I wyll shewe hym howe grett thynges he must suffre for my names sake.

Ananyas went hys waye and entryd into the housse and putt his hondes on hym and sayde: brother Saul the lorde that apperyd unto the in the waye as thou camst, sent me unto the, that thou myghtest receve thy sight and be filled with the holy goost. And immediatly there fell from his eyes as ytt had bene scales and he receaved his sight, and arose and was baptised. And receaved meate and was comforted.

Then was Saul a certayne dayes wyth the disciples which wer at Damascon. And streight waye he preached Christ in the Sinagoges howe that he was the sonne off God. All that herde hym wer amased and sayde: ys nott this he that spoylled them whych called on this name in Jerusalem? And cam hydder for the entent that he shulde brynge them bounde unto the hye prestes? Saul encreased in strengthe, And confounded the iewes which dwelte at damascon affirminge that this was very Christ.

After a good while, the iewes toke counsell amonge themselves to kyll him. But there layinges awayte wer known of Saul. And they watched att the gates daye and

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nyght to kyll hym. Then the disciples toke hym by nyght, and putt hym thorowe the wall and lett hym doune in a basket.

When Saul cam to Jerusalem he assayde to cople hymselfe with the apostles, and they wer all afrayde of hym and beleved not that he was a disciple. But Barnabas toke hym and brought hym to the apostles and tolde them howe he had sene the lorde in the waye and had spoken wyth hym: and how he had done boldely at damascon in the name off Jesu, And he had his conversacion with them att Jherusalem, and quitt hymselfe boldly in the name off the lorde Jesu. And he spake and disputed wyth the grekes and they went aboute to slee hym. When the brethren knew of that, they brought hym to cesarea, and sent hym forth to tharsus. Then had the congregacions rest thorowoute all iewry and galile and samary, and wer edified, and walked in the feare of the lorde, And multiplied by the comforte of the holy gost.

Hit chaused that as Peter walked throughoute all quarters, he cam to the saintes which dwelt at lydda and there he founde a certaine man namyd Eneas, whych had kepte hys bed viij. yere sicke of the palsey. Then sayde Peter unto hym: Eneas, the lorde Jesus Christ make the whole. Aryse and make thy beed. And he arose immediatly. And all that dwelt at lydda and assaron, sawe hym, and tourned to the lorde.

168r      There was at Joppa a certayne woman (which was a disciple named Tabitha, which by interpretacion is called Dorcas) she was full off good warkes and almes dedes, which she did. Hit chaused in those dayes thatt she was sicke and dyed. When they had wessed her and layd her in a chamber: Because lydda was nye too Joppa, and the disciples had herde that Peter was there, they sent unto hym, desyrynge hym that he wolde not be greved to come unto them.



Peter arose and cam with them: when he was come they brought hym into the chamber, and all the widdoos stode rounde aboute hym wepyng and shewyng the coottes and garmentes whych dorcas made whill she was with them. Peter putt them all forth and kneled doune and prayde and turned hym to the body, and sayde: Tabitha aryse. She opened her eyes, and when she sawe Peter she sat uppe, And he gave her his honde and lyft her uppe, and called the saintes and wyddooes and shewed her alyve. And hit was knowne throwout all Joppa, and many belevod on the lorde. And hit fortunod that he taryed many days in Joppa with one Simon a tanner.

## The .x. Chapter.

There was a certayne man in Cesarea called Cornelius, a captaine of the soudyers of ytaly, a devoute man, and won that feared God with all his houssolde, which gave moche almes to the people, and prayde God alwaye. The same man sawe in a vysion evydently aboute the nynthe houre of the daye the angell of god commynge in unto hym, and sayinge unto hym: Cornelius. when he loked on hym, he was afrayde, and sayde: what is it lorde? He sayde unto hym: Thy prayers and thy almeses ar come uppe into remembraunce in the presence of God. And nowe sende men to Joppa, and call for one Simon named also Peter. he lodgeth with won Simon a tanner, whose housse is by the seesyde. He shall tell the, what thou oughtest to doo. When the angell which spake unto Cornelius was departed, he called two of his housholde, and a devoute soudier off them thatt wayted on hym, to whom he tolde all the mater, and sent them to Joppa. 168v

On the morowe as they went on their iorney and drewe nye unto the cite, Peter went uppe into the upermost parte of the housse to praye, aboute the vj. houre. Then wexed he an hongred, and wolde have eaten. whill they made

redy for hym He fell into a traunce, and sawe heven opened, and a certayne vessell come doune unto hym, as it had bene a greate shete, knytt at the iiij. corners, and was lett doune to the erth, wherein wer all maner of iiij. foted beastes of the erth and vermen and wormes, and foules off the ayer. And a voyce spake unto hym from heven: Ryse Peter Kyll and eate. Peter sayde: God forbyd lorde, for I have never eaten eny thyng that is commen or unclene. And the voyce spake unto hym agayne the seconde tyme: What God hath clensed thatt make thou not commen. This was doune thryse And the vessell was receaved uppe agayne into heven.

169r

Whyle Peter mused in hymselfe what this vision which he had sene meant, beholde, the men which were sent from Cornelius, had made inquyrance for Simons housse, and stode befor the dore. And called oute won and axed whether Simon which was also called Peter, were lodged there. Whyll Peter thought on this vysion, the sprete sayde unto hym: Loo, men seke the. aryse therfore, get the doune, and goo with them, and doute not. For I have sent them. Peter went doune to the men which were sent unto hym from Cornelius, and sayde: Loo, I am he, whom ye seke. what is the cause wherfore ye are come? They sayde unto hym: Cornelius the captayne a iuste man, and won thatt feareth God, and off good reporte amonge all the people of the iewes was warned by an holy angell, to sende for the in to his housse, and to heare wordes of the. Then called he them in, and lodged them.

On the morowe Peter went with them, and certayne brethren from Joppa accompanied hym. And the thyrde daye entred they into Cesaria. Cornelius wayted for them, and had called togedder his kynsmen, and speciall frendes. And as it chaunsed Peter to come in, Cornelius met hym, and fell doune at his fete, and worshipped hym. Peter toke hym uppe, sayinge: Evyn I myselfe am a man.

And as he talked with hym he cam in, and founde many that were come togedder, And he sayde unto them: Ye dooe knowe howe thatt hytt ys an unlawfull thyng for a man beyng a iewe to company or come unto an alient: 169v  
But god hath shewed me that I shulde not call eny man comen or unclene: therfore cam I unto you with outen scruple, as sone as I was sent for. I axe you therfore: for what intend, have ye sent for me?

And Cornelius sayde: This daye nowe. iiij. dayes I fasted, and at the nynthe houre I prayde in my housse, and beholde, a man stode before me in bright clothynge, and sayde: Cornelius, thy prayer is herde, and thyn almes dedes are had in remembraunce in the sight of God. send therfore to Joppa, and call for Simon which is also called Peter. He is lodged in the housse off won Simon a tanner by the seesyde, the which as sone as he is come, shall speake unto the. Then sent I for the immediatly, and thou hast well done for to come. Nowe we are all here, present before god to heare all thynges that are commaunded unto the of God.

Peter opened his mought and sayde: Of a trueth I perseave, that God is not parciall, but in all people he that feareth hym and worketh rightewesnes, is accepted with hym.

Ye knowe the preachynge that God sent unto the chyl- dren off Israhell, preachynge them peace by Jesus Christe (which is lorde over all thynges) which preachynge was publisshed thorowoute all iewery, and began in galile, after the baptim preached by Jhon, After thatt God had annoynted Jesus off Nazareth with the holy goost, and with power, he went aboute doinge goode, and healyng all that were oppressed with dyvles, for God was with hym. And we are witnesses off all thynges which he did in 170r  
the londe of the iewes and at Jerusalem, whom they slew, and hounge on tree. Hym God reysed uppe the thynde

daye, and shewed hym openly, not to all the people, butt unto us witnesses chosyn before off God, which ate and dronke with hym, after he arose frome deeth. And he commaunded us to preache unto the people and to testifie, that it is he that is ordered of God a iudge off quycke and deed. To hym geveith all the prophetes witnes, that throwe his name shall receave remission of synnes all that beleve in hym.

While Peter yet spake these wordes, the holy gost fell on all them which herde his preachynge And they of the circuncision which beleved were astonyed, as many as cam with Peter, because that on the gentyls also was sheed oute the gyfte of the holy gost. For they herde them speake with tonges, and magnify God. Then answered Peter: can eny man forbyd water that these shuloe not he baptised, which have receaved the holy gost as wele as we? And he commaunded them to be baptised in the name of the lorde. Then prayde they hym, to tary a feawe dayes.

### The xj. Chapter.

Hit cam to the eares of the apostles and brethren which were in iewry, that the hethen also had receaved the worde of God. When Peter was come uppe to Jerusalem, they off the circuncysion disputed wyth hym, sayinge: Thou  
 170v wentest in unto men uncircumcised, and atest with them.

Peter began and expounde the thyng in order to them saynge: I was in the cite of Joppa prayinge, and in a traunce I sawe a vision, A certen vessell descende as it had bene a large lynnyn clothe, lett doune from hevyn by the fower corners, And hit cam to me: into the which when I hade fastened myn eyes I consydered and sawe fowere foted beastes off the erth, and vermen and wormes, and foules off the ayer. I herde also a voyce, sayinge unto me: Arise Peter, sley and eate. And I sayd: God forbyd lorde, for nothyng comen or unclene hath att eny tyme entred

into my mought. The voyce answered me agayne from heven count not thou those thynges comen, which God hath clensed. And this was done threy tymes. And all were takyn uppe agayne into heven.

And beholde immediatly wer thre men come unto the housse where I was, sent from Cesarea unto me. And the sprete sayde unto me, that I shulde goo with them, without doutinge. morover these sixe brethren accompanied me. And we entred into the mans housse. and he shewed us, how he had sene an angell in his housse, which stod and sayde to hym: Send men to Joppa, and call for Symon, named also Peter he shall tell the wordes, wherby both thou and all thyn housse shalbe saved. As I began to preach, the holy goost fell on them, as he dyd on us at the begynnyng. Then cam to my remembraunce the wordes of the lorde, howe he sayde: Jhon verely baptised with wather, butt ye shalbe baptised with the holy goost. For asmoche then as God gave them lyke giftes, as he dyd unto us, when we beleved on the lorde Jesus Christ: what was I that I shulde have withstonde God? when they herde this, they helde their peace and gloryfied God, saynge: Then hath God also to the gentylles graunted repentaunce unto lyfe. 1711

They which were scattryd abroad thorowe the affliction that arose aboute steven, walked thorowe oute tyll they cam unto Phenices and Cypers and Antioche, preachynge the wordc to no man, butt unto the iewes only. Some off them were men off Cypers and off Syrene, which when they were come into Antioche, spake unto the grekes, and preached the lorde Jesus. And the honde off the Lorde was with them, and a greate nombre beleved and turned unto the lorde.

Tydynges off this cam unto the eares off the congregacion, which was in Jerusalem, And they sente forth Barnabas thatt he shulde goo unto Antioche. Which when

he was come, and had sene the grace off the lorde, was glad, and exhorted them all, thatt with purpose off hertt they wolde continually cleave unto the lorde. For he was a perfaicte man, and full of the holy goost and off faithe. And moche people was added unto the lorde. Then departed Barnabas to Tarsus, for to seke Saul, and when he had founde hym, he brought hym unto Antioche. Yt chaunsed thatt a whole yere they had their conversacion with the congregacion there, and taught moche people in-  
 171v somoche thatt the disciples off Antioche wer the fyrst that wer called Christen.

In those dayes cam prophetes from Jerusalem unto Antioche, Ther stode uppe won off them named Agabus, and signified by the sprete, that there shulde be grett derth throughoute all the worlde, which cam to passe in the emproure claudius dayes. Then the disciples every man accordinge to his habilite, purposed to sende socour unto the brethren which dwelt in iewry, whych thyng they also did, and sent it to the seniours, by the hondes of Barnabas and Saul.

### The .xij. Chapter.

In that tyme Herode the kynge layed hondes on certayne of the congregacion, to vexen them. He kylled James the brother off Jhon with a swerde: and because he sawe that it pleased the iewes, he proceded forther, to take Peter also. Then wer the dayes of unleveded breed, and when he had caught hym, he put him in preson, and delyvered hym to iiij. quaternions off soudiers to be kept, entendynge after ester to bryng hym forth to the people. Then was Peter kepte in preson. But prayer was made without ceasinge off the congregacion unto god for hym. When herod wolde have brought hym oute unto the people, the same nyght slepte Peter bitwene ij. soudiers, bounde with two chaynes, And the keepers before the dore kepte the preson.

And beholde the angell of the lorde was there present, and a light shyned in the lodge. And he smote Peter on the syde, and steryd hym uppe sayinge: aryse uppe quicly. 172r And the cheynes fell of from his hondes. and the angell sayd unto him: gyrde thysilfe and bynde on thy sandalles, And so he dyd. And he sayde unto hym: cast on thy mantle aboute the, and folowe me. And he cam oute and folowed him, and wist not, that it was truth which was done by the angell, butt thought he had sene a vision. When they were past the fyrst and the seconde watche, they cam unto the yeron gate, thatt ledeth unto the cite, which opened to them by his awne accorde. And they went oute and passed thorowe won stret, and by and by the angell departed from hym.

And when Peter was come to hymselfe, he sayde: nowe I knowe off a surety, that the lorde hath sent his augell, and hath delyvered me from the honde off Herode, and from all the waytynge fore of the people of the iewes. And as he consydred the thyng, he cam to the housse of Mary the mother of one Jhon, which was called marke also, where many were gaddered togedder in prayer. As Peter knocked at the entry dore, a damsell cam forth to herken, named Rhoda. And when she knewe Peters voyce, she opened nott the entrey for gladnes, but ran in and told howe Peter stode before the entrey. And they sayd unto her: thou arte mad. And she bare them doune that hit was even so. Then sayde they: it is hys angell. Peter contynued knockyng. When they had opened the dore, and sawe him, they were astonyd. He beckened unto them with his honde to holde their peace, and tolde them by what meanes the lorde had brought hym oute of preson. And sayde: 172v goo shewe thys unto James and to the brethern. And he departed and went into another place.

As sone as ytt was daye there was no lytell adoo amonge the soudiers, what was becum off Peter. When Herode

had called for hym, and founde him not, he examyned the keepers, and comaunded to departe. And he descended from Jewry to Cesarea, and there abode. Herode was displeased with them off Tyre and Sydon. And they cam all at once, and made intercession unto blastus the kynges chamberlein, and desired peace, because their countrey was norryshed be the kynges londe. Apon a daye apoynted, the kyng arayed hym in royall apparell, and set hym in his seate, and made an oracion unto them. And the people gave a shute, sayinge: It is the voyce of a god and not of a man. And immediatly the angell of the lorde smote him, because he gave not God the honoure, and he was eatyn of wormes, and gave uppe the goost.

The worde off God grewe and multiplied. And Barnabas and Saul returned to Jerusalem, and fulfilled their office, and toke with them Jhon, which was also called Marcus.

### The .xiiij. Chapter.

There were at antioche, in the congregacion, prophetes and doctours, as Barnabas and Symon, called Nyger, And lucius of cerene, and Manahen Herode the tetrarkes  
 173r norsfelowe, and Saul. As they served God, and fasted, The holy gost sayd: seperat me Barnabas and Saul, for the worke whereunto I have called them. Then fasted they and prayed, and put their hondes on them, and let them goo. And they after they wer sent of the holy gost, cam unto seleutia, and from thence they sayled to cyprus. And when they wer come to salamine, they shewed the worde off god in the sinagoges, unto the iewes. And they had Jhon to their minister.

When they had gone over all the yle unto the cite of Paphos, they founde a certayne sorserer, a falce prophet which was a iewe, named Bariesu, which was with the rueler off the countre won Sergius Paulus a prudent man.



the same ruler called unto hym Barnabas and Saul, and desired to heare the worde of god The Sorserar Elemas (for so was his name by interpretacion) withstode them, and sought to turne awaye the rueler from the faith. Then Saule which also is called Paul beinge full off the holy goost, set hys eyes on hym, and sayde: O full off all sutelte and disseytfulnes the chylde off the devyll, and the enemye of all righteousnes thou ceasest not to pervert the strayght wayes off the lorde. And now beholde the honde off the lorde is upon the, and thou shalt be blinde and not se the sunne for a season. And immediatly fell on hym a myste and a darknes, And he went aboute sekyng, them thatt shulde leade hym by the honde. Then the rueler when he sawe what had hapened, beleved, and wondred at the doctrine of the lorde.

When Paule and they that were with hym, had shyped from Paphus, they cam to Perga a cite of Pamphilia. There departed Jhon from them, and returned to Jerusalem. Butt they wandred thorowe the countres, from Perga to Antioche a cite in the countre of Pisidia, and went into the synagoge on the saboth daye, and sate doune. After the lectur of the lawe and the prophetes, the ruelers of the synagoge sent unto them saynge: Ye men and brethren, yf ye have eny sermon to exhorte the people, saye on. 173v

Paul stode uppe and beckened with his honde and sayde: Men off Israhel, and ye that feare God, geve audience. The God off this people chose oure fathers, and exalted the people, when they dwelt as strawngers in the londe of Egypt, and with a mighty arme brought them outt off it, and aboute the tyme off. xl. yeares suffred he their maners in the wildernes. And destroyed vij. nacions in the londe of Canaan, and devided their londe to them by Lott. And afterwarde he gave unto them iudges aboute the space of .iiiiij. C. and .l. yeres unto the tyme off Samuel the prophet. And after that they desyred a kynge, and God

gave unto them Saul the sonne off Cis, a man off the tribe of Benjamin, by the space off xl. yeres. And after he had putt hym doune, he set uppe David to be their kynge, to whome he gave witnes, saynge: I have founde David the sonne of Jesse, a man after myne awne hert, he he shall fullfyll all my will.

174r Of this manes sede hath God (accordinge to his promes) brought forth to the people off Israel a savour, won Jesus, when Jhon bad fyrst preached before his com- mynge the baptim off repentaunce to Israhel. When Jhon had fulfyllled his course, he sayde: Whome ye thynke that I am? the same am I not, but beholde there cometh won after me, whose shewes of his fete I am not worthy to lose.

Ye men and brethren, childeren off the geneccion of Abraham, and whosoever amonge you feareth God, to you is this worde of helth sent. The inhabiters of Jerusalem, and their ruelers because they knewe hym nott, nor yet the voyces of the prophetes which are redde every sa- both daye, have fulfyllled them in condempnyng hym And when they founde no cause of deeth in hym, yet desired they Pilate to kyll him. And when they had fulfyllled all that were written of hym, they toke hym doune from the tree and putt hym in a sepulcre: But God raysed hym agayne from deeth, and he was sene many dayes of them, which cam with hym from galile to Jerusalem which are his witnesses unto the people.

And we declare unto you, howe that the promes made unto the fathers, god hath nowe fulfyllled unto us the children, in that he reysed uppe Jesus agayne, even as it is written in the fyrste psalme: Thou arte my sonne, this same daye begat I the. As concernynge that he so reysed hym uppe from deeth, nowe no more to returne to corrupcion, he sayd on this wyse: The holy promyses made to David I will kepe faithfully. Wherefore he saith also in another place: Thou shalt not soffre thy saincte to se cor-

rupcion. For David after he had in his tyme fulfilled the will of god, he slepte, and was layd with hys fathers, and sawe corrupcion. Butt he whom god reysed agayne, sawe no corrupcion. 174v

Be hit knowne unto you therfore ye men and brethren, that thorowe this man is preached unto you the foryevenes of sinnes, And by him are all that beleve iustified from all thynges from the which ye coulde nott be iustified by the lawe off Moses. Beware therfore lest that fall on you, which is spoken off in the prophetes: Beholde ye despisers, and wonder, and perishe ye: for I do a worke in youre dayes, which ye shall not beleve, yf a man wolde declare it you.

When the Jewes wer gone oute of the Sinagog, the gentyls besought them that they wolde preache the worde of god to them bitwene the saboth dayes. When the congregacion was broken uppe, many of the iewes and vertuous proselites folowed Paul and Barnabas, which spake to them and exhorted them to continue in the grace off God. And the nexte saboth daye cam Almoste the whole cite togedder to heare the worde off God. When the iewes sawe the people, they were full off indignacion and spake agaynst those thinges which wer spoken off Paul, They spake agaynst it, and disprayed it, raylinge on it. Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde off God shulde fyrst have bene preached to you, Butt seinge ye putt it from you, and thynke youreselfes onworthy off everlastyng lyfe, loo, we tourne to the gentyls. For so hath the lorde commaunded us: I have made the a lyght to the gentyls, that thou be helth unto the ende of the worlde. 175r

The gentyls herde, and were glad and glorified the worde of the lorde, and beleved even as many as wer ordered unto eternall lyfe. And the worde off the lorde was publisshed thoroweoute all the region. Butt the iewes moved the worshypfull and honorable wemen, and the

chefe men of the cite. And reysed persecucion agaynst Paul and Barnabas, And expelled them oute off their costes. But they shuke of the duste of their fete agaynst them, and cam unto Iconium. And the disciples wer fylled with ioye and with the holy goost.

The .xiiiij. Chapter.

Hit fortunèd in iconium that they went both togedder into the Synagoge of the iewes, and so spake, that a gret multitude both off the iewes and also off the grekes beleved. Butt the unbelevinge iewes, steryd uppe and unquyeted the myndes off the gentyles agaynste the brethren. Longe time abode they their and quit themselves boldly with the helpe of the lorde, the which gave testimony unto the worde off hys grace, And causyd signes and wonders to be done by their hondes. The people off the cite were devided: and parte helde with the iewes, and parte wyth the apostles.

175v When there was a saute made both of the gentyls and also off the iewes with their rulers, to put them to shame and to stone them, they wer ware of it, and fled unto listra and derba, cites off Licaonia, and unto the region that lyeth rounde aboute, and there preached the gospels. And there sate a certayne man at listra weake in his fete, beinge halt from his mothers wombe, and never walkyd. The same herde Paul preache, which behelde hym and perceaved that he had faith to be whole, and sayd with a loude voyce: stond uppe right on thy fete. And he stert uppe, and walked. when the people sawe what Paul had done, they lifte up their voyces, sayinge in the speache of Licaonia: Goddes ar come doune to us in the lyknes off men. And they called Barnabas, Jupiter, And Paul Mercurius, because he was the preacher. Then Jupiters preste, which dwelt before their cite, brought oxen and garlondes unto the churche porche, and wolde have done sacrificise with the people.

When the apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, cryinge and sayinge: syrs, why do ye this? We are men lyke unto you, and preache unto you, that ye shulde turne from these vanities unto the lyvyng god, which made heven and erth and the see and all that in them is, the which in times past suffred all nacions to walke in their owne wayes. Nevertheless he lefte not hymselfe with outen witnes, in that he shewed his benefaictes, in gevyng us rayne from heven and frutfull ceasons, fyllinge oure hertes with fode and gladnes. And with these sayinges, scase refrayned they the people, thatt they had not done sacrifice unto them. 176r

Thether cam certayne iewes from Antioch and Iconium, and optayned the peoples consent and stoned Paul, and drew hym oute of the cite, supposynge he had bene deed. As the disciples stode rounde aboute hym, he arose uppe and cam into the cite. And the nexte daye departed with Barnabas to Derba. After they had preached to that cite, and taught many, they returned agayne to Listra, and to Iconium and Antioche, and strenghted the disciples soules, exhortinge them to continue in the faith, affirminge that we muste throwe moche adversite entre into the kyngdom of god. And when they had ordered them senious by eleccion in every congregacion, after they had prayde and fasted, they comended them to god on whom they beleved.

And they went over all Pisidia and cam into pamp<sup>ph</sup>lia, and when they had preached the worde of god in perga, they descended into Attalia, and thence departed by shippe to Antioche, from whence they wer delyvered unto the grace af god, to the worke whiche they had fulfilled. When they wer come and had gaddered the congregacion togedder, they reharsed all that god had done by them, and howe he had opened the dore of faith unto the gentyls. And there they abode longe tyme with the disciples.

## The .xv. Chapter.

176v And there cam certayne from iewry and taught the breth-  
ren: excepte ye be circumcysed after the maner of Moses ye  
cannot be saved. Then arose there dissencion and dispu-  
tynge not a little unto Paul and Barnabas agaynste them.  
And they determened that Paul and Barnabas and cer-  
tayne other of them shulde ascende to Jerusalem unto the  
apostles and seniours aboute this question. After they  
were brought on their waye by the congregacion, they  
passed over Phenices and Samaria, declarynge the conver-  
sacion off the gentyls, and they brought gret ioye unto all  
the brethren. When they were come to Jerusalem they were  
receaved of the congregacion and of the apostles and se-  
niours. And they declared what thynges God had done  
by them. Then arose there uppe certayne of the secte of the  
pharises, which dyd beleve sayinge thatt itt was nedfull to  
circumcise them and to inioyne them to kepe the lawe of  
Moses. The apostles and seniours cam togedder to reason  
of this matter.

When there was moche disputynge, Peter rose uppe  
and sayd unto them: Ye men and brethren, ye knowe  
howe that a goode while agoo, God chose amonge us that  
the gentyls by my mouthe shulde here the worde off the  
gospell and beleve. And God which knoweth the herte,  
bare them witnes, and gave unto them the holy gost even  
as he dyd unto us, And he putt no difference bitwene them  
and us, and with fayth purified their hertes. Nowe therfore  
why tempte ye God, thatt ye wolde putt a yoke on the  
disciples neckes which nether oure fathers nor we wer able  
to beare: Butt we beleve thatt thorowe the grace of the  
177r Lorde Jesu Christ we shalbe saved as they doo. Then all  
the multitude was peased and gave audience to Barnabas  
and Paul which tolde what signes and wondres God had  
shewed amonge the gentyls by them.

As sone as they helde their peace, James answered sayinge: Men and brethren herken unto me, Simeon tolde howe God at the beginninge dyd visit the gentyls, and receaved of them people unto his name. and to this agreith the wordes of the prophetes, as it is written: After this I will returne, and will bylde agayne the tabernacle of David which is fallen doune, and that wich is fallen in dekey of it will I bilde agayne and I will set it uppe, that the residue of men myght seke after the Lorde, and also the gentyls upon whom my name is called on sayth the lorde, which doth all these thynges: knowne unto God are all hys werkes from the beginnyng of the worlde. Wherefore my sentence is, that we trouble not them which of the gentyls are turned to God: but that we write unto them that they abstayne themselves from filthines of ymages, from fornicacion, from stranglyd, and from bloude. For Moses of olde tyme in every cite hath them that preache hym, and he is reede in the synagoges every saboth daye.

Then pleased it the apostles and seniours with the whole congregation to send chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas and Silas which were chefe men among the brethren and gave them letters in their hondes after this maner

The apostles, seniours and brethren send gretynge  
unto the brethren which are of the gentyls in Antioche  
Siria and cilicia, Forasmoche as we have herde that ~~the~~  
certaine wich departed from us, have troubled you with  
wordes, and combred youre myndes sayinge: Ye must be  
circumcised, and kepe the lawe, to whom we gave no  
soche commaundment. It semed therfore to us a goode  
thyng, when we were come togedder with won accorde,  
to sende chosyn men unto you, with oure beloved Barnabas  
and Paul, men that have ieoperded theyr lives, for the  
name of oure lorde Jesus Christ. We have sent therfore

177v

Judas and Sylas, which shall alsoo tell you the same thynges by mouth. For hitt semed goode to the holy gost and to us, to putt no grevous thyng to you more then these necessary thynges, that is to saye that ye abstayne from thynges offered unto the ymages, from bloud, from strangled, and fornicacion. From which if ye kepe youre-selves, ye shall do well. Soo fare ye well.

When they were departed, they cam to Antioche and gaddred the multitude togedder and delivered the pistle. When they had redde it, they reioysed off that consolacion. Judas and Sylas beinge prophetes, exhorted the people with moche preachynge, and strenghted them. After they hadde taryed there a certayne space, they were lett goo in peace off the brethren unto the apostles. Notwithstondynge it pleased Sylas to abyde there still. Paul and Barnabas continued in Antioche teachynge, and preachynge the worde of the lorde whith other many.

178r Butt after a certayne space Paul sayde unto Barnabas: Lett us goo agayne and visite oure brethren in every cite, where we have shewed the worde of the lorde, and se howe they do. Barnabas gave counsell, to take with them Jhon called also Marke: But Paul thought it not mete to take him unto theyr company whiche departed from them at Pamphylia, and went nott with them to the worke. Soo sharp was the dissencion bitwene them, thatt they departed asunder won from the other. And Barnabas toke Marke and sayled unto Cypers. Paul chose Sylas and departed delivered off the brethren unto the grace of God. And he went thorowe all Cyria and Cilicia, stablisshynge the congregacions.

#### The xvj. Chapter.

Then cam he to Derba and Listra, And beholde a certayne dysciple was there named Thimotheus a womans sonne whych was a iewas and beleved, but his father was



a greke of whom reported well the brethren of Listra, and Iconium. Paul wolde thatt he shulde goo forth with hym, and toke and circumcised hym because of the iewes which were in those quarters, for they knewe all thatt his father was a greke. As they went thorow the cites, they delivered them the decrees for to kepe, ordeyned off the apostles and seniours which were at Jerusalem. So were the congregacions stablissed in the faith, and encreased in noumbre dayly.

When they had goone thoroweout Phrigia and the region of Galacia, and were forbidden off the holy goost to preach in Asia, they cam to Misia, and sought to goo into Bethinia, and the sprete soffered them not. When they had gone over Misia, they cam doune to Troada and a vision apered to Paul in the nyght. There stode a man off Macedonia and prayed hym saynge: Come into Macedonia and helpe us. After he had sene the vision immediatly we prepared to goo into Macedonia certified that the lorde had called us for to preache the gospell unto them. Then losed we forth from Troada, and with a strayght course cam we to Samothracia, the nexte daye to Neapolim, and from thence to Philippos, which is the chefest cite in the parttes of Macedonia and a fre cite. 178v

We were in that cite abidinge a certayne dayes, and on the saboth dayes we went out of the cite besydes a river where men were wont to praye, and we sate doune and spake unto the women which thither resorted. And a certayne woman named Lidia, a seller off purple, of the cite off Thiatira which worshypped God, gave us audience, whose hert god openned that she attended unto tho thynges which Paul spake. When she was baptised, and her houssolde, she besought us sayinge: Yf ye thynke thatt I beleve on the lorde come into my housse, and abide there. And she constrayned us.

Hit fortunod as we went to prayer, a certayn damsell

possessed with a sprete that prophesyed met us, which brought her master and mastres moche vauntage with prophesyng. The same folowed Paul and us sayinge: These  
 179r men are the servauntes of the most hye god, which shewe unto us the waye of helth. And this did she many deyes. Butt Paul not content turned aabout and sayd to the sprete: I commaunde the in the name off Jesu Christ that thou come oute off her. and he cam out the same houre.

When her master and mastres sawe that the hope of their gaynes was gone, they caught Paul and Silas, and brought them into the market place unto the ruelars, and delivered them to the officers sayinge: These men trouble oure cite, which are iewes and shewe newe decrees, which are nott laufull for us to receave, nether to observe seinge we are romains. And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with rodde, and when they hadde beaten them sore, they cast them into preson commaundynge the ioyler to kepe them surely. Which when he had receaved suche commaundment thrust them into the inner preson, and made their fete fast in the stockes.

At mydnyght Paul and Silas prayed, and lauded god. and the presoners herde them. Sodenly there was a greate erthquake, soo that the foundation of the preson was shaken, and by and by all the dores openned, and every mannes bondes were lowsed. When the keper off the preson wakede out off hys slepe, and sawe the preson dores open, he drue outt his swearde and wolde have killed hymselfe supposynge the presoners had bene fledde. Paul cryed with a lowde voyce sayinge: Do thysilfe no harme for we  
 179v are all heare.

He called for a light and sprange in, and cam tremblyng, and fell doune before Paule and Silas, and brought them out and sayde, Syrs what must I do to be saved? And they sayde: beleve on the lorde Jesus, and

thou shalt be saved and thy houssolde. And they preached unto hym the worde of the lorde, and to all that were in his housse. And he toke them the same houre off the nyght and wasshed their wondes, and was baptised with all that belonged unto hym straight waye. When he had brought them into his housse, he sett meate before them, and ioyed that he with all his housshelde beleved on God.

And when it was daye the officers sent the ministers sayinge: Lett those men goo. The keper off the preson tolde this sayinge to Paul: the officers have sent worde to lose you. Now therfore gett you hence and goo in peace. Then sayde Paul unto them: They have beaten us openly uncondempned, for all that we are Romans, and have cast us into preson: and nowe wolde they sende us awaye prevely? Naye nott so, butt lett them come themselves and fett us out. The ministers tolde these wordes unto the officers and they feared when they herde that they were Romans, and cam and besought them and brought them out, and desired them to departe out of the cite. They went out of the preson and entred into the housse of Lidia, and when they had sene the brethren, they comforted them and departed.

### The .xvij. Chapter.

As they made their iorney thorowe Amphipolis, and Apolonia, they cam to Thessalonica where was a synagoge off the iewes. Paul as his maner was went in unto them. and thre saboth dayes declared of the scripture unto them, openyng and alegyng that Christ must nedes have suffered and rysen agayne from deeth. And thatt this Jesus was Christ, whom (sayd he) I preache to you. And some off them beleved and cam and companied with Paul and Silas. Also off the honourable grekes a greate multitude, and of the chefe women, not a feawe.

The iewes which beleved not havynge indignacion toke unto them evyll men wich were vagabondes, and

gadered a company, and sett all the cite on a roore, and made asaute unto the housse off Jason, and sought to brynge them out to the people, and when they founde them not, they drue Jason and certayne brethren unto the heedes of the cite crying: These that trouble the worlde are come hidder also, which Jason hath receaved prevely. and these all do contrary to the ordinacions off Cesar, affirmynge another kynge, won Jesus. And they troubled the people and the officers of the cite when they herde these thynges. And when they were sufficiently answered of Jason, and of the other they lett them goo.

The brethren immediatly sent away Paul, and Silas by nyght unto Berrea. When they were come thither they entred into the sinagoge off the iewes. These were the noblest amonge them off Thessalonia, which receaved the worde with all diligence of mynde, and searched the scriptures dayly whether those thynges were even soo. And many of them beleved, and of worshipfull wemen which were grekes, and off men nott a feawe. When the iewes off thessalonia had knowledge that the worde off god was preached off Paul att berrea, they cam thither and moved the people, and then by and by the brethren sent away Paul to goo unto the see: butt Silas and Timotheus abode there still. They that gyded Paul brought hym unto Attens, and receaved a commaundment unto Silas and Timotheus for to come to hym at once. And cam their waye.

Whill Paul wayted for them at Attens, hys sprete was moved in hym to se the cite geven to worshippinge of ymages. Then he disputed in the Sinagoge with the iewes, and with the devout persones, And in the market dayly wyth them that cam unto him. Certayne philosophers of the Epicures, and of the stoyckes disputed wth hym. And some there were which sayde: what wyll thys babler saye. Other sayd: he semeth to be a tydynges brynger

off newe devyls, because he preached unto them Jesus, and the resurreccion, and they toke hym, and brought hym into Marce strete sayinge: maye we nott knowe what ys thys newe doctrine wher off thou speakest. For thou bryngest straunge tydynges to oure eares. We wolde knowe therfore what these thynges meane. For all the Athenians and straungers whych were there gave themselves to nothyng els, but other to tell or to heare newe tydynges.

Paul stode in the myddes of Marce strete and sayde, ye 181r men of Attens, I perceave that in all thynges ye are somewhat superstitious. For as I passed by and behelde the manner howe ye worship youre goddes, I founde an aultre wherin was written: unto the unknowen god. Whom ye then ignorantly worship, hym shewe I unto you. God that made the worlde, and all that are in it, seynge that he is lorde off heven and erth, he dwelleth nott in temples made with hondes nether is worshipped with mennes hondes, as though he neded of eny thyng. Forasmoch as he gevech to all men lyfe and breth every where, and hath made off one bloud all nacions off men, for to dwell on all the face of the erthe. And hath asigned tymes apoynted before, And the endes of their inhabitation, that they shulde seke god, yf they myght fele and fynde hym, though he be nott farre from every one off us. For in hym we live, inove, and have oure beynge, as certayne of youre awne poetes sayde. For we are also his generacion. Forasmoch then as we are the generacion off God, we ought nott to thynke that the godhed is lyke unto golde, silver, or stone, graven by crafte and ymaginacion of man.

And the tyme of this ignoraunce god regarded nott: butt nowe he biddeth all men everywhere repent, because he hath apoynted a daye, in the which he woll iudge the worlde acordyng to rightewesnes, by that man, whom he hath apoynted, and hath geven faith to all men, after that he had raysed hym from deeth.

181v

When they herd off the resurreccion from deth, some mocked, and other sayde: we will heare the agayne of this matter. So Paul departed from amonge them. Certayne men clave unto Paul and beleved, amonge the which was Dionisius a senatour, and a woman named Damaris, and other with them.

### The .xviij. Chapter.

After that, Paul departed from Attens, and cam to Corinthum, and founde a certayne iewe named Aquila, borne in Ponthus, latly come from Itali with his wyfe Priscilla (because that the Emperour Claudius had commaunded all iewes to departe from Rome) and he drewe unto them. And because he was of the same crafte he abode with them and wrought (their crafte was to make tentes) and he preached in the sinagoge every saboth daye, And exhorted the iewes and the gentyls.

When Silas and Timotheus wer come from macedonia Paul was payned in the sprete, as he testified to the iewes that Jesus was Christ. when they sayde contrary and blasphemed, he shoke his rayment and sayde unto them: youre blood apon youre awne heeddes. For henceforth I goo unto the gentyls, and departed from thens, and entred into a certayne manes housse named Justus which worshipped god. whose housse ioyned harde to the sinagoge. Won Crispus a ruelar of the Sinagoge beleved on the lorde with all hys housholde. And many of the Corrinthians  
182r gave audience and beleved, and were baptised.

Then spake the lorde to Paule in the nyght by a vision: be nott afrayde, but speake, and holde not thy peace: for I am with the, and noo man shall invade the that shall hurte the. For I have moche people in this cite. And he rested there a yeare and sixe monethes, and taught them the worde of God.

When Gallio was ruelar of the countre of Acaia. The

iewes made insurreccion with one acorde agaynst Paul, and brought him to the iudges seate saying: This man teacheth to worship god cotrary to the lawe. As Paul was about to open his moughth Gallio sayde unto the iewes: yf itt were a matter off wronge, or an evyll dede (o ye iewes) reason wolde that I shulde heare you: but yf it be a question off wordes, or off names, or of youre lawe, loke ye to it yourselves. For I wilbe noo iudge in soche maters, and hedrave them from his seate. Then toke all the grekes Sos-tenes a ruelar of the sinagoge and smote him before the iudges seate. And Gallio cared for none of tho thynges.

Paul after thys, taried there yet a goode whyle, and then toke his leave of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanyinge hym after thatt he had schorne his heed in Cenchrea. For he had a vowe. And he cam to Ephesus and lefte them there: but he himsilfe entred into the sinagoge, and reasoned with the iewes. When they desyred hym to tary longer tyme with them, he consented nott, butt bad them feare wele sayinge: I must nedes att this feast that commeth be in Jerusalem: but I will returne agayne unto you yff God will. And departed from Ephesus and cam unto Cesarea: and ascended and saluted the congregacion, and departed unto Antioche, and when he had taried there a whyle, he departed, and went over all the cowntre off Galacia and Phrigia by order, strengthynge all the disciples:

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A certayne iewe named Apollos, borne at Alexandria cam to Ephesus. An elequent man, and myghty in the scriptures. The same was informed in the waye off the lorde, and he spake fervently in the sprete, and taught diligently the thynges off the lorde, and knewe but the baptim of Jhon only. And began to speake boldely in the Sinagoge. When Priscilla and Aquila had herde hym: they toke hym unto them, And expounded unto hym the waye off God more perfectly.

When he was disposed to goo into Acaia, the brethren exhorted hym therto, and wrote unto the disciples that they shulde receave hym. After he was come thither he holpe them moche, which had beleved thorowe grace. And myghtely he overcam the iewes openly shewing by the scriptures that Jesus was Christ.

### The .xix. Chapter.

It fortun-ed, whill apollos was at Corrinthum, that Paul passed over the upper costes, and cam to Ephesus, and founde certayne disciples and sayd unto them: have ye receaved the holy gost after ye beleved? And they sayde  
 183r unto him: Noo, nether have we herde yf there be eny holy gost or noo. And he sayd unto them: wherwith were ye then baptised? And they sayd: with Jhons baptim. Then sayde Paul: Jhon verely baptised with the baptim off repentaunce, sayinge unto the people that they shulde beleve on hym, which shulde come after hym. That ys on Christ Jesus. When they herde that, they were baptised in the name of the lorde Jesu, and when Paul layde his hondes apon them, the holy gost cam on them. And they spake with tonges and prophesied. All the men were aboute xij.

And he went into the sinagoge, and behaved hymselfe boldely for the space of thre monethes, disputynge, and gevyng them exhortacions of the kyngdom off God. When divers wexed harde herted, and beleved nott, but spake evyll off the waye off the lorde before the multitude: he departed from them, And severed the disciples awaye, And taught dayly in the scole off won called Tirannus. And this continued by the space of two yeaes: So that all they which dwelt in Asia herde the worde off the lorde Jesu, bothe Jewes and grekes. And god wrought not smale myracles by the hondes of Paul. So that from his body were brought unto the sicke, napkyns or partlettes, and the diseases and evyll spretes departed from them.



Certayne of the vagabounde iewes exorcistes, toke  
 apon them to call over them which had evyll spretes the  
 name of the lorde Jesus sayinge: We adiure you by Jesu  
 whom Paul preacheth. There were seven sonnes off one  
 Sceva a ruellar off the sinagoge which did soo: and the  
 evyll sprete answered and sayde: Jesus I knowe, and Paul 183v  
 I knowe: but who are ye? And the man in whom the  
 wicked devyll was, ranne on them, and overcam them,  
 and prevayled agaynst them, soo that they fledde out of the  
 housse naked and wonded. Thys was knowen to all the  
 iewes and grekes also, which dwelt att Ephesus, and feare  
 cam on them all. And they magnified the name of the lorde  
 Jesus.

And many that beleved cam, and confessed and  
 shewed their workes. Many of them which used curious  
 craftes, brought their bokes and burned them before all  
 men, and they counted the price of them and founde it fifty  
 thousande silverlynges. So myghtely grewe the worde of  
 god, and prevayled. After these thinges were ended Paul  
 purposed in the sprete, to passe over Macedonia and  
 Acaia, and to goo to Jerusalem saying: After I have bene  
 there I must also se Rome. Soo sent he into Macedonia  
 two of them that ministred unto hym: Timotheus and  
 Erastus: butt he hymselfe remayned in Asia. For a season.

The same tyme there arose no litell a do aboute that  
 waye. For a certayne man named Demetrius, a goldsmith,  
 which made silver schrynes for Diana, was nott a litell  
 beneficiall unto the craftesmen: which he called togedder  
 with the workemen of lyke occupacion, and sayd: Syrs ye  
 knowe that by this crafte we have vantage. Moreover ye  
 se and heare that nott alone at Ephesus: but almost thor-  
 owe oute all Asia, thys Paul entyseth, and turned awaye  
 moche people saying: that they be not goddes which are  
 made with hondes: so that not only this oure crafte com- 184r  
 meth into parell to be sett at nought: but that also the

temple of greate Diana shulde be despysed. And her maieste shulde be destroyed, which all Asia, and the worlde worshippeth.

When they herde these sayinges, they were full of wrathe, and cryed out saying: Greate is Diana of the Ephesians. And all the cite was on a roore, and they rushed into the commen hall with one assent, and caught Gayus, and Aristarcus, men of Macedonia, Pauls companions. When Paul wolde have entred in unto the people, the disciples suffered hym not. Certayne also off the chefe of Asia which were his frendes, sent unto hym, desyrynge him that he wolde not preace into the commen hall. Some cryed won thinge, and some another and the congregacion was all out of quyetie, and the moare parte knewe not wherefore they were come togedder.

Some of the company drue forth Alexander (the iewes thrustyng him forwardes) Alexander beckened with his honde, and wolde have geuen the people an answer. When they knewe that he was a iewe, there arose a shute almost for the space of two houres off all men cryinge, greate is Diana of the Ephesians.

When the toun clark had ceased the people he sayd: ye men of Ephesus: what man is it that knoweth nott howe that the cite of the Ephesians is a worshipper of the grett goddes Diana, and off the ymage which cam from heven. Seynge then that no man sayth here agaynst, ye ought to be content, and to do nothyng rasshly, For ye have brought  
 184v hider these men, whiche are nether robbers off churches, nor yett despisers of youre goddes. Wherefore if Demetrius and the craftesmen which are with hym, have eny sayinge to eny man, the lawe is open, and there are ruelars, lett them accuse won another. Yf ye go about eny other thyng, itt maye be determined in a lawfull congregacion. For we are in ieoperdy to be accused off this dayes busines. For as moche as there is noo cause wherby we maye geve a

rekenynge off this concurse off people. And when he had thus spoken, he let the congregacion departe.

## The .xx. Chapter.

After the rage was ceased, Paul called the disciples unto hym, and toke his leave off them, and departed for to goo into Macedonia. And when he had gone over those parties, and geuen them large exhortacions, he cam into grece And there abode. iij. monethes. When the iewes layde wayte for hym as he was aboutt to sayle into Syria, He purposed to returne therowe Macedonia. There acompa-  
nied hym into Asia Sopater of Beroen: And of Tessalonia Aristarcus and Secundus, and Gaius of Derba, and Timotheus: Out of Asia Tichicus, and Trophimos. These went before, and taried us at Troas We sayled awaye from Philippos after the ester holidayes, and cam unto them to Troas in five dayes, and there abode seven dayes.

On a saboth daye the disciples cam togedger for to breake breed, and Paul preached unto them (redy to de- 185r  
parte on the morowe) and continued his preachynge unto mydnyght. There were many lightes in the chamber where we were gaddered togedder, and there sate in a wyndowe a certayne yonge man named Eutichos, fallen into a depe slepe. And as Paul declared he was moare overcome with slepe, and fell doune from the thyrde lofte, and was taken up deed. Paul went doune and fell on hym, and embrased hym, and sayde: Make nothyng ado. For his lyfe is in hym. When he was come up agayne, he brake breed, and tasted, and commened a longe whyle even till the mor-  
nyng, and soo departed. They brought the yonge man  
alive, and were nott a litell conforted.

Then toke we shippyng, and departed unto Asson, there to receave Paul. For soo had he apoynted, and wolde hymselfe goo be londe. When he was come to us unto Asson, we toke hym in, and cam to Mitilenes. and sayled

thence, and cam the nexte day over agaynst Chios. And the daye folowyng we aryved at Samos, and taryed at Trogilion. The nexte daye we cam to Mileton. For Paul had determined to leave Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yff itt were possible) at Jerusalem in the feaste off pentecoste.

From Mileton he sent to Ephesus, and called the se-  
niours off the congregacion. When they were come to  
hym, he sayde to them: Ye knowe from the fyrst daye that  
I cam unto Asia, after what maner I have bene wyth you  
at all ceasons, servyng God with all humblenes off  
185v mynde, and with many teares, and temtacions, whiche  
happened unto me by the layinges awayte off the iewes,  
and howe I kept backe nothyng thatt myght be for youre  
proffet: but that I have shewed you, and taught you openly  
and at home in youre houses, witnessyng bothe to the  
iewes, and also to the grekes, the repentaunce taward god,  
and faith tawarde oure lorde Jesu.

And now beholde I goo bounde in the sprete unto  
Jerusalem, and knowe nott what shall come off me there,  
butt that the holy gost witnesseth in every cite sayinge: that  
bondes and trouble abyde me: but none of tho thinges  
move me. Nether is my lyfe dere unto mysilfe, that I myght  
fulfill my course with ioye, and the ministracion which I  
have receaved of the lorde Jesu to testify the gospell of the  
grace of god.

And now beholde, I am sure that henceforth ye all  
(thorow whom I have gone preachyng the kyngdom of  
god) shall se my face noo moore. Wherefore I take you to  
recorde this same daye, that I am pure from the bloud of all  
men. For I have kepte nothyng backe: butt have shewed  
you all the counsell off god. Take hede therefore unto your-  
eselves, and to all the flocke, wherof the holy gost hath  
made you oversears, to rule the congregacion of god, which  
he hath purchased with his bloud. For I am sure off this,

that after my departynge shall grevous wolves entre in amonge you, which will nott spare the flocke. And off youre awne selves shall men aryse speakynge perverse thynges, to drawe disciples after them. Therfore awake and remember, that by the space off iij. yeares I ceased not to warne every one of you, both nyght and daye with teares. 186r

And nowe dere brethren I commende you to god and to the worde of his grace, which is able to bylde further, and to geve you an inheritaunce amonge all them which are sanctified. I have desyred no mans silver, golde, or vestur, Ye ye knowe wele that these hondes have ministred unto my necessites, and to them thatt were with me. I have shewed you all thynges, howe that soo laborynge ye ought to receave the weake, and to remember the wordes off the lorde Jesu, howe that he sayde: It is more blessed to geve, then to receave.

When he had thus spoken, he kneled doune, and prayed with them all. And they wept all abundantly, And fell on Pauls necke, and kissed hym sorowyng, most of all, for the wordes, which he spake, thatt they shulde se his face noo moore, And they accompanied hym unto the shippe.

### The xxj. Chapter.

And it chaused that as sone as we had launched forth, and were departed from them, we cam with a strayght course unto Choon, and the daye folowyng unto the Rhodes, and from thence unto Patara. And we founde a shyppe redde to sayle unto Phenices. And went a borde and sett forthe. Then apered unto us Ciprus, and we lefte it on the lefte honde, and sayled unto Siria. and cam unto Tire. For there the shippe unladed her burthen. And when we had founde brethren, we taried there. vij. dayes. and they tolde Paul thorowe the sprete, that he shuld not goo uppe to Jerusalem. Ande when the dayes were ended we 186v

departed, and went oure wayes and they all brought ous on oure waye, with their wyves and children till we were come out off the cite. and we kneled doune in the shore and prayde. and when we had taken oure leave one off another, we toke shippe, and they returned home agayne.

When we had full ended the course, from Tire, we aryved at Ptholomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were off Paulus company, cam unto Cesarea. and we entred into the housse of Philip the evangelist, which was one of the seven, and abode with hym. The same man had fower daughters virgens, which did prophesy. And as we taried there a good many dayes, there cam a certayne prophete from iewry, named Agabus. When he was come unto us, he toke Pauls gerdell, and bounde his hondes and fete and sayde: Thus sayth the holy goost: Soo shall the iewes at Jerusalem, bynde the man that oweth this gyrdell, and shall deliver hym into the hondes of the genthils.

When we herde this, both we and other of the same place, besought hym, that he wolde nott goo uppe to Jerusalem. Then Paul answered, and sayd: What do ye wepynge, and breakyng myne hert? I am redy not to be bound only, but also to deye at Jerusalem for the name off the lorde Jesu. When we coulde nott turne his mynde, we ceased sayinge: The will of the lorde be fulfilled. After those dayes we made oursilfes redy, and went up to Jerusalem. There went with us also certayne off the disciples off Cesarea, and brought with them won Mnason off Ciprus, an olde disciple, with whom we shulde lodge. And when we were come to Jerusalem, the brethren receaved us gladly. On the moreowe Paul went in withe us unto James. Ande all the seniours cam togedder. And when he had saluted them, he tolde by order, what thynges God had wrought amonge the gentyls by hys ministracion. when they herde itt, they gloryfied the lorde, and sayde

unto hym: Thou seist brother, howe many thousande Jewes there are which beleve, and they are all zelous over the lawe. and they are informed off the that thou teachest all the Jewes which are amonge the gentyls to forsake Moses, and sayst that they ought not to circumcise their children, nether to live after the customes. What is it therefore? The multitude must nedes come togedder. For they shall heare that thou arte come. Do therefore this that we saye to the.

We have. iiij. men, which have a vowe on them Them take and purifye thysilfe with them. and do cost on them, that they maye shave their heeddes. and all shall knowe that tho thynges which they have herde off the are nothyng: but thatt thou thysilfe also walkest and kepest the lawe. As touchinge the gentyls whyche beleve we have written and concluded, that they observe no soche thynges: but that they kepe themselves from thinges offred to ydoles, from bloud, from strangled, and from fornicacion. Then the nexte daye Paul toke the men and purified hymselfe with them, and entred into the temple, declarynge the fulfillynge off the dayes of purificacion, untill that an oblacion shulde be offered for every one off them. 187v

And as the seven dayes shulde have bene ended, the iewes which were of Asia when they sawe hym in the temple, they moved all the people and layde hondes on hym crying: Men of Israhell helpe, This is the man that teacheth all men everywhere agaynst the people, and the lawe, and this place. Moreover also he hath brought grekes into the temple, and hath polluted this holy place. For they sawe won Trophimus an Ephesian with hym in the cite. Hym they supposed Paul had brought into the temple. And all the cite was moved, and the people swarmed togedder. And they toke Paul, and drue hym out of the temple, and forthwith the dores were shut to.

As they went about to kyll hym, tydynges cam unto the

hye captayne off the soudiers, thatt all Jerusalem was moved. which immediatly toke soudiers and undercaptaynes, and rann doune unto them. When they sawe the uppercaptayne and the soudiers, They lefte smytynge off Paul. Then the captayne cam neare and toke hym, and commaunded hym to be bounde with two chaynes, and demaunded whatt he was, and whatt he had done. Won  
 188r cryed this, another that, amonge the people. And when he coulede nott knowe the certayne, for the rage: He commaunded hym to be caried into the castle. When he cam unto a grece, hit fortunied that he was borne off the soudiers for the violence off the people. The multitude off the people folowed after cryinge: awaye with hym.

And as Paul shulde have bene caried into the castle. He sayde unto the hye captayne: Maye I speake unto the? Which sayde: Canst thou speake greke? Arte not thou that Egipcian whych before these dayes, made an uproure, and ledde out into the wildernes about iiij. thousande men that were morthersers? Paul sayde: I am a man which am a iewe of Tharsus a cite in Cicill, a citesyn off noo vyle cyte, I beseeche the soffre me to licence, Paul stode on the steppes, and beckned with his honde unto the people, and there was made a greate silence. And he spake unto them in Ebrue sayinge:

### The .xx2 Chapter.

Ye men, brethren, and fathers, heare myne answer which I make unto you. When they herde that he spake Ebrue unto them, they kept the moore silence. And he sayde: I am verely a man which am a iewe, borne in Tharsus, a cite in Cicill, neverthesse yet broght uppe in this cite, at the fete off Gamaliel, and informed diligently in the lawe off the fathers, and was fervent mynded to Godwarde, as ye  
 188v all are this same daye, and I persecuted this waye unto the deeth byndynge, and delyverynge into prison bothe men



and wemen, as the chefe prest doth beare me witnes, and all the seniours: of whom also I receaved letters unto the brethren, and went to Damascon to brynge them which were there bounde unto Jerusalem for to be punysshed.

And it fortun-ed that as I made my iorney, and was come nye unto Damascon, aboute none, sodenly there shone from heven a greate lyght rounde aboute me, and I fell unto the erth, and herde a voice sayinge unto me: Saul, Saul, why persecutest thou me? And I answered: what arte thou lorde? and he sayde unto me? I am Jesus of Nazareth, whom thou persecutest. And they that were with me sawe verely a lyght and were afrayde: but they herde nott the voyce of him that spake with me. And I sayd: what shall I do lorde? And the lorde sayde unto me: Aryse and goo into Damascon and there it shalbe tolde the off all thinges which are apoynted for the to do. And when I sawe nothyng for the brightnes of that light, I was ledde by the honde off them thatt were with me, and cam into Damascon.

Won Ananias a perfecte man, and as pertaynyng to the lawe havynge good reporte of all the iewes which there dwelt, cam unto me, and stode and sayd unto me: Brother Saul receave thy sight. And that same houre I receaved my sight and sawe hym. And he sayde unto me, the god off oure fathers hath ordeyned the before, that thou shuldest knowe his will, and shuldest se that which is rightfull, and shuldest heare the voyce off hys mought: for thou shalt be his witnes unto al men off tho thynges which thou hast sene and herde. And now: why tariest thou? Aryse and be baptised, and wesse awaye thy synnes, in callynge on the name of the lorde.

189r

And it fortun-ed, when I was come agayne to Jerusalem and prayde in the temple, that I was in a traunce, And sawe hym sayinge unto me: Make haste, and gett the quickly out of Jerusalem: For they wil nott receave the

witnes that thou bearest of me. And I sayde: lorde they knowe that I presoned, and bett in every sinagoge them that beleved on the. and when the bloud of thy witnes Steven was sheed, I also stode by, and consented unto his deeth. and kept the rayment off them that slewe hym. And he sayde unto me: departe for I will sende the a farre hence unto the gentyls.

They gave him audience unto this worde, and lifte uppe their voyces and saide: a waye with soche a felowe from the erth. yt is pitie that he shulde live. And they cryed and cast of their clothes, and thrue dust into the ayer. The captayne bade hym to be brought into the castle, and commaunded him to be scourged, and to be examined, that he myght knowe wherfore they cryed on him. And as they bounde hym with thonges, Paul sayde unto an undercaptayne: Ys it lafull for you to scourge a Romain uncondemned? When the undercaptayne herde that, he went to the uppercaptayne, and tolde hym sayinge: What intendest thou to do? This man is a Romain.

The uppercaptayne cam to hym, and sayde: Tell me, arte thou a Romain? He sayde: Yee And the captayne answered: With moche money obtayned I this fredom. And Paul sayde: I was freborne. Then strayghtwayde departed from hym they wich shulde have examined hym And the captayne also was afrayde, after he knewe that he was a Romain, because he had bounde hym.

On the morowe he lowsed hym from hys boundes desyringe to knowe the certaynte for what cause he was accused of the iewes, and commaunded the hye prestes and all the counsell to come togedder, and brought Paul, and sett hym before them.

### The .xxiiij. Chapter.

Paul behelde the counsell and sayde: Men and brethren, I have lived in all goode concience before god untill this

daye. The hye prest Ananias commaunded them that stode by, to smyte hym on the mought. Then sayde Paul to hym God shall smyte the thou payntyde wall. Sittest thou and iudge me after the lawe: and commaundest me to be smitten contrary to the lawe? And they that stode by sayde: Revylest thou Goddes hy preste? Then sayd Paul: I wist not brethren, that he was the hye preste. For it is written thou shalt not speake evyll to the ruelar of thy people.

When Paul percaved that the one parte were Saduces, and the other Pharises: He cryed oute in the counsell: Men and brethren I am a pharisaye, the sonne off a phariseye. Of hope, and of resurreccion from deeth I am iudged. And when he had soo sayde, there arose a debate bitwene the pharisayes and the saduces, and the multitude was devided. For the saduces saye that there is no resurreccion, nether angell, nor sprete But the phariseies graunt bothe. And there arose a grett crye, and the scribes which wer on the pharisais parte strove saynge: We fynde none evyll in this man. Though a sprete, or an angell hath apered to hym, lett us not stryve agaynst God. 190r

And when there arose greate debate, the captayne fearynge lest Paul shuld have bene pluckte asondre off them, commaunded the soudiers to goo doune, and to take hym from amonge them, and to brynge hym into the castle. The nyght folowyng god stode by hym and sayd: Be of goode cheare Paul: For as thou hast testified off ~~me~~ in Jerusalem, soo must thou beare witnes at Rome.

When daye was come, certayn of the iewes gaddered themselves togedder, and made a vowe sainge: that they wolde nether eate nor drynke till they had killed Paul. They wer aboute. xl. which had made this conspiracion. And they cam to the chefe prestes and seniours, and sayde: we have bounde oureselves with a vowe, that we will eate nothyng until we have slayne Paul. Nowe ther-

fore geve knowlege to the upper captayne, and to the counsell that he brynge hym forth unto us to morow, as thought we wolde knowe some thinge more perfectly of hym. But we (or ever he come neare) are redy in the mean season to kill him.

When Pauls sisters sonne herde of their laying awayte, he went and entred into the castle, and tolde Paul. And Paul called one off the under captaynes unto him, and sayde: Brynge this younge man unto the capteyne. for he  
 190v hath a certayne thyng to shewe hym. And he toke him, and ledde him unto the hie captayne, and sayd: Paul the presoner called me unto hym and prayed me to brynge this younge man unto the, which hath a certayne matter to shewe the.

The hie captayne toke hym by the hond, and went aparte with hym out of the waye, and axed hym: what hast thou to saye unto me? And he said: the iewes are determined to desyre the that thou woldest brynge forth Paul tomorowe into the counsell, as though they wolde enquire somewhat of him more perfectly. But folowe not their mindes: for there laye awayte for hym off them, moo then xl. men, which have bounde themselves with a vowe, that they will nether eate nor drynke till they have killed hym. And nowe are they redy, and loke for thy promes.

The upper captayne lett the yonge man departe and charged: Se thou tell no man that thou hast tolde me this. And he called unto hym two under captaynes, sayinge: Make redy two hondred soudiers to goo to Cesarea, and horsmen threscore and ten. And spearmen two hondred, at the thyrde houre off the nyght, And delyvre them beastes that they maye putt Paul on, and brynge hym safe unto Felix the hie debite, and wrote a letter in this maner.

Claudius Lisias unto the most mighty ruelar Felix sendeth gretynge. This man was taken of the iewes, and shulde have bene killed of them: Then cam I with sou-

diers, and rescued him, and perceaved that he was a Ro-  
mayne. And when I wolde have knowen the cause, wher-  
fore they accused hym, I brought hym forth into their 191r  
counsell. There perceaved I that he was accused off ques-  
tions of their lawe: but was not guilty of eny thinge worthy  
of deeth, or of bondes. Afterwarde when it was shewed  
me howe that the iewes layde wayte for the man, I sent  
hym strayght waye to the, and gave commaundment to  
hys accusars, yf they had aught agaynst hym, to tell it unto  
the: fare well.

The soudiers as it was commaunded unto them, toke  
Paul and brought hym by nyght to Antipatras. On the  
morowe they lefte the horsmen to goo with hym, and re-  
turned unto the castle. when they cam to Cesarea, they  
delivered the pistle to the debite, and presented Paul before  
him. when the debite had redde the letter, he axed off what  
countre he was, and when he understode that he was of  
Cicill, I will heare the (sayde he) when thyne accusars are  
come also. And commaunded hym to be kepte in Herodes  
pallys.

### The .xxiiiij. Chapter.

After v. dayes, Ananias the hye preste descended, with  
seniours, and with a certayne oratour named Tartullus,  
and enformed the ruelar agaynst Paul. when Paul was  
called forth, Tartullus began to accuse him saying:  
Seynge that we live in gret quyetnes by the meanes of the  
and that many goode thynges are done unto this nacion  
thorow thy providence: that alowe we ever and in all pla-  
cis, most myghty Felix with all thanks. Notwithston-  
dyng, lest I be tedeous unto the, I praye the thatt thou  
woldest heare us of thy curtesy a feawe wordes. 191v

We have founde this man a pestilent felowe, and a  
mover of debate amonge the iewes thorowe out the worlde,  
And a mayntayner off the secte off the Nazarens: Which

also hath enforced to pollute the temple, whom we toke and wolde have iudged accordynge to oure lawe: but the hye captayne Lisias cam upon us, and with grett violence toke hym out of oure hondes, commaundyng his accusars to come unto the, off whom thou mayst (yff thou wilt enquire) knowe the certaynte of all these thynges wher off we accuse hym. The iewes lykewyse affermed, sayinge that it was even so.

Then Paul (after that the ruelar himsilfe had beckened unto him that he shulde speake) answered: I shall with a moare quyet minde answer for mysilfe, forasmoche as I understonde that thou hast bene off many yeares a iudge unto thys people, because that thou mayst knowe that there are yet but xij. dayes sence I went uppe to Jerusalem for to praye. And that they nether founde me in the temple disputinge with eny man, other raysynge up the people, nether in the sinagoges nor in the cite. Nether can they prove the thinges wherof they accuse me.

But this I confesse unto the, that after thatt waye (which they call heresy) so worshippe I the god of my fathers, belevinge all thynges which are written in the lawe and the prophetes, and have hope tewardes god, that the same resurreccion from derth (which they themselves loke for also)  
 1921 shall be both of iust and uniust. And therfore stody I to have a cleare conscience toward god, and toward man also.

Many yeres agoo I cam and brought almes to my people and offeringes, in the which they founde me purified in the temple, nether with multitude, nor yett with unquyetnes. There were certaine iewes out of Asia which ought to be here present before the, and accuse me, yf they had ought agaynst me: or els let thes same here saye, if they have founde eny evylldoinge in me, whill I stonde here in the counsell, excepte it be for this one voyce, that I cryed ston-  
 dyng amonge them off the resurreccion from deeth am I iudged off you this daye.

When Felix herde that he differde them, for he knewe very wele of that waye and sayde: when Lisias the captayne is come, I will know the utmost of youre matters. and he commaunded an undercaptayne to kepe Paul, and that he shuld have rest, and that he shulde forbyd none of his aquayntaunce to minister unto him, or to come unto him.

After a certayne dayes cam Felix, and his wyfe Drusilla which was a iewes, and called forth Paul, and herde hym of the fayth which is toward Christ. And as he preached of Justice, temperaunce, and Judgement to come, Felix trembled, and answered: thou hast done ynough att this tyme, departe, when I have a convenient tyme, I will sende for the. He hoped also that money shulde be geven hym off Paul thatt he myght lowse hym, wherfore he called hym the oftener, and commened with hym. After two yeare cam Festus Porcius into Felix rouse, and Felix willynge to shewe the Jewes a pleasure lefte Paul in preson bounde. 192v

### The .xxv. Chapter.

When Festus was come into the province, after thre dayes, he ascended from Cesarea unto Jerusalem. Then enformed hym the hye prestes, and the chefe off the iewes agaynst Paul. and they entreated hym, and desired faveour agaynst hym that he wold sende for him to Jerusalem, and layde awayte for hym in the waye to kill him. Festus answered that Paul shulde bekept at Cesarea: but ~~that~~ he hymselfe wold shortly departe thither. Lett them therfore (sayd he) whiche amonge you are able to do it come doune with us and accuse hym, if there be eny faute in the man.

When he had taried there moare then ten dayes he departed unto Cesarea, and the nexte daye sate doune in the iudgement seate, and commaunded Paul to be brought. When he was come the iewes which were come from Jerusalem, cam aboute hym and layde many and greveous

complaintes agaynst Paul, which they coulde nott prove as longe as he answered for hymselfe, that he had nether agaynst the lawe of the iewes, nether agaynst the temple, nor yet agaynst Cesar offended eny thyng att all.

1931 Festus willynge to do the iewes a pleasure, answered Paul, and sayde: Wilte thou goo to Jerusalem, and there be iudged of these thynges before me? Then sayd Paul: I stonde at Cesars iudgement seate, where I ought to be iudged. To the iewes have I no harme done, as thou very well knowest. If I have hurte them, or committed eny thyng worthy of deeth, I refuse not to deye. Yf none off these thynges are, where off they accuse me, no man owght to deliver me to them. I appeale unto Cesar. Then spake Festus with deliberacion, and answered: Thou haste appealed unto Cesar: unto Cesar shalt thou goo.

After a certayne dayes kynge Agrippa and Bernice cam unto Cesarea to welcom Festus. And when they had bene there a good ceason, Festus reherased Paules cause unto the kynge sayinge: There is a certayne man lefte in preson off Felix aboute whom when I cam to Jerusalem the hye prestes, and seniours of the Jewes enformed me, and desyred to have iudgement agaynst hym. To whom I answered: It is nott the maner off the Romayns to delivere eny man thatt he shulde perisshe, before that he which is accused, have hys accusars before hym, and have licence to answer for hymselfe, as pertaynyng to the cryme wherof he is accused. when they were come hidder, without delaye on the morowe I sate to geve iudgement, and commaunde the man to be brought forth. agaynste whom when the accusers stode uppe, they brought none accusation off soche thynges as I supposed: But hadde certayne questions agaynst hym off their awne supersticion, and of one Jesus which was ded. whom Paul affirmed to be alive. Because I douded off the questions, I axed hym whither he wolde goo to Jerusalem, and there be iudged of these



matters. Then when Paul had appealed to be kept unto the knowledge off Cesar. I commaunded hym to be kept till I myght sende hym to Cesar. 193v

Agrippa sayd unto Festus: I wolde also heare the man mysilfe. Tomorowe (sayde he) thou shalt heare hym. On the morowe when Agrippa was come and Bernice with greate pompe, and were entrede into the counsell housse with the captaynes and chefe men of the cite, at Festus commaundement Paul was brought forth, and Festus sayde: Kynge Agrippa, and all men which are heare present with us: Ye se this man about whom all the multitude off Jewes hath bene with me, both at Jerusalem and also here, cryinge that he ought not to live eny lenger. Yet founde I nothyng worthy of deeth that he had committed. Neverthesse seinge that he hath appealed to Cesar, I have determyned to sende hym. Off whom I have no certayne thyng to wryte unto my lorde. Wherefore I have brought hym unto you, and specially unto the, kynge Agrippa, that after examinacion had, I myght have sumwhat to write. For me thynketh it unreasonoble for to sende a presoner, and not to shewe the causes, which are layde agaynst hym.

The xxvj. Chapter.

Agrippa sayde unto Paul: Thou arte permitted to speake for thysilfe. Then Paul stretched forth his honde, and answered for hymselfe: I thynke mysilfe happy kynge Agrippa, because I shall answeare this daye before the of all the thynges whereof I am accused of the iewes, namly because thou arte experte in all customes, and questions, which are amonge the iewes. wherefore I besethe the to heare me patiently. 194r

My livynge off a chylde, which was at the fyrst amonge myne awne nacion att Jerusalem knowe all the iewes which knew me from the begynnyng, yf they wolde testifye it. For after the most straytest secte of oure laye lived I a

pharisaye and nowe I stond and am iudged for the hope off the promes made off God unto oure fathers unto which promes, oure .xij. tribes instantly servynge God daye and nyght, hope to come. For which hopes sake, kynge Agrippa am I accused off the iewes. why shulde itt be thought a thyng incredible unto you, if God rayse agayne the deed?

I also verely thought in myself, that I ought to do many contrary thynges, clene agaynst the name off Jesus off Nazareth: which thyng I alsoo did in Jerusalem. And many of the saynctes shut I in preson. morover I receaved auctorite off the hye prestes: And when they were putt to deeth I gave the sentence. And I punnysshed them ofte in every sinagoge, and compelled them to blaspheme. and was yett more mad apon them and persecuted them, even unto straunge cites. About the which thynges as I went to Damascon with auctorite, and commission from the hye prestes, even at myd daye (kynge Agrippa) I sawe in the waye a lyght from heven, above the brightnes of the sunne, shyne rounde about me and them, which iorneyed with me.

194v When we wer all fallen to the erth, I herde a voyce speakynge unto me, and sayinge in the ebrue tonge: Saul, Saul, why persecutest thou me? Hit is harde for the to kicke agaynste the pricke. And I sayde: Who arte thou lorde? And he sayde: I am Jesus whom thou persecutest: But ryse and stonde uppe on thy fete. For I have apered unto the for this purpose, to make the a mynister, and a witnes both off tho thynges which thou hast sene, and off tho thynges in the which I will apere unto the, delyverynge the from the people, and from the gentyls, unto the which nowe I sende the, to open their eyes that they myght turne ffrom darcknes unto lyght, and ffrom the power of Satan unto God, that they maye receive forgevenes of synnes, and inheritaunce amonge them which are sanctyfied by fayth in me.

Wherefore kynge Agrippa I was not disobedient unto the hevenly vysion: butt shewed fyrst unto them off Damascon, and att Jerusalem, and thorowout all the costes off Jewry, and to the gentyls, that they shulde repent, and turne to God, and do the right werkes off repentaunce. For this cause the iewes caught me in the temple, and went about to kill me. Neverthelesse I obtayned helpe off God, and stond unto this daye witnessynge bothe to smale and to greate, saying none other thynges, then those which the prophetes and Moses did saye shulde come, that Christ shulde suffre, and that he shuld be the fyrst that shulde ryse from deeth, and shulde shewe lightt unto the people, and to the gentyls.

As he thus answered for hymselfe: Festus sayde with a lowde voyce: Paul, thou arte besides thysilfe. Moche learninge hath made the mad. And Paul sayde: I am not mad most dere Festus: but speake the wordes of trueth and sobernes The kynge knoweth of these thynges, before whom I speke frely. nether thynke I that eny of these thynges are hidden from hym. For this thyng was not done in a corner. Kynge Agrippa belevest thou the prophetes? I wote wele thou belevest. Agrippa sayde unto Paul: Sumwhatt thou bryngest me in mynde ffor to become christen. And Paull sayd: I wolde to God that not only thou: but also all that heare me todaye, were not sumwhat only, but altogedder soche as I am except these bondes. And when he had thus spoken, the kynge rose uppe, and the debite, and Bernice, and they that sate with them. And when they were gone aparte, they talked betwene themselves sayinge: This man doeth nothyng worthy of deeth, nor of bondes. Then sayde Agrippa unto festus: This man myght have bene lowsedyf he had not apealed unto Cesar.

## The .xxvij. Chapter.

When it was concluded that we shulde sayle into italy, they delivered Paul, and certayne other presoners unto won named Julius, an undercaptayne of Cesars soudiars. and we entred into a shippe of Adramicium, and lowsed from lond, apoynted to sayle by the costes off Asai, won Aristarcus out of Macedonia, of the contre of Thessalia, beinge with us. The nexte daye cam we to sidon, and Julius courteously entreated Paul, and gave  
 195v him liberte to goo unto his frendes, and to refresshe hym silfe. And from thence lanced we and sayled harde by Cypers, because the wyndes were contrary. Then sayled we over the see off Cicill, and Pamphylia, and cam to Myra a cite in Lycia.

And there the undercaptayne founde a shippe off Alexandry redy to sayle into Italy, and put us therein, and when we had sayled slowly many dayes, and scace were come over agaynst Gnydon (because the wynde withstode us) we saled harde by the costes off Candy, over agaynste Salmo, and with moche worke sayled beyonde hytt, and cam unto a place called Goode porte. Neye whereunto was a citte called Lasea. When moche tyme was spent, and saylynge was nowe ieoperdeous, because alsoo thatt we had overlonge fasted, Paul put them in remembraunce, and sayde unto them: Syrs I perceave that thys vyage wilbe with hurte and damage, not off the ladynge and shippe only: but also off oure lyues. Butt the undercaptayne beleved the gouerner, and the master better then thoo thynges which were spoken off Paul. And because the haven was nott commodius to wynter in, many toke counsell to departe thence, yff by eny meanes they myght atayne to Phenices and there to wynter, whych haven pertayneth to Candy, and servith to the soughthwest, and northwest wynde. When the soughth wynde blewe, they supposynge

to obtayne theyr purpose lowsed unto Asson, and sayled  
paste all Candy.

Butt anon after there arose (agaynste theyr purpose) a  
flawe off wynde out of the northe When the shippe was 196r  
caught, and coulde not resist the wynde, we lett her goo  
and drave with the wedder. We cam unto an yle named  
Clauda, And had moche worke to come by a boote,  
which they toke uppe, and used helpe undergerdyng the  
shippe, fearynge lest we shulde have fallen into Syrtes, and  
we let doune a vessell and soo were caryed. The nexte daye  
when we were tossed with an exadyng tempest, they ligh-  
tened the shippe, and the thyrde daye we cast out with oure  
awne hondes the tacklinge of the shippe. When at the last  
nether sunne nor starre in many dayes apered, And noo  
smale tempest laye apon us, all hope thatt we shulde be  
saved, was taken awaye.

Then after longe abstinence Paul stode forth in the  
myddes af them and sayde: Syrs ye shulde have herde me,  
and not have departed from Candy, nether to have  
brought unto us this harme and losse. And nowe I exhorte  
you to be of goode chere, ffor there shalbe noo losse off eny  
mans lyfe amonge you: Butt off the shippe only. For there  
stode by me this nyght the angell off God whose I am, and  
whom I serve, sayinge: feare nott Paul, for thou must be  
brought before Cesar. And loo, God hath geven unto the  
all thatt are in the shippe with the, wherfore Syrs be of  
goode chere, for I beleve God that so it shalbe ever~~as~~ it  
was tolde me, and we must be cast into a certayne ylonde.

But when the foutenthe nyght was come as we were  
caryed in Adria, about mydnyght the shipmen demed  
thatt there apered some countre unto them, and they  
sounded, and founde it xx. feddoms. they went a lytell 196v  
further and sounded agayne, and founde xv. feddoms.  
Then fearinge lest they shulde have fallen on some Rocke,  
they cast iiij. ankers out of the sterne, and wysshed for the

## The .xxvij. Chapter.

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they caſt iiij. ances out of the ſterne, and wyſſhed for the

daye. As the shipmen were about to fle out of the shippe, and had lett doune the bote into the see, under a colour as though they wolde have cast ancrs out off the forshippe: Paul sayd unto the undercaptayne and the soudiers: excepte these abyde in the shippe ye cannot be safe. Then the soudiers cut off the rope off the bote, and lett yt fall awaye.

And in the meanetyme, bitwixt that and daye, Paul besought them all to take meate, sayinge: this is the fourtenthe daye that ye have taried and continued fastynge receavyng nothyng at all, wherfore I praye you to take meate. for this no dout is for youre helth, for there shall not an heere fall from the heed of eny of you. And when he had thus spoken he toke breed and gave thanks to God in presence off them all, and brake it, and began to eate. Then were they all of Good cheare, and they also toke meate. We were all togedder in the shippe, two hondred and thre score and sixtene soules. When they had eaten ynough, they lightened the shippe and cast out the weate into the see.

When ytt was daye they knew not the lande, butt they spied a certayne reache with a banke, into the which they were mynded (yff ytt were possible) to thrust in the shippe. And when they had taken uppe the ancrs, they committed themselves unto the see, and lowsed the rudder bondes and hoysed uppe the mayne sayle to the wynde and drue to londe, and they fell into a place, which had the see on bothe the sydes, and thrust in the shippe, and the foore parte stucke fast, and moved not, and the hynderparte brake with the violence of the waves.

The soudears counsell was to kyll the presoners lest eny off them, when he had swome out shulde fle awaye: but the undercaptayne willinge to save Paul kept them from their purpose, and commaunded that they that coude swym shulde cast themselves fyrst into the see, and scape to londe. And the other he commaunded to goo, some on



bordes, and some on broken peces off the shippe. and so cam it to passe, that they cam all safe to londe.

The .xxviii. Chapter.

And when they were scaped they knewe that the yle was called Mileta. The people off the countre shewed us no litell kyndnes, for they kyndled a fyre and receaved us every one because off the present rayne, and because off colde. When Paul had gaddered a boundle off stickes, And putt them into the fyre, a viper (because off the heet) creipt out and lept on his honde. When the men off the coutre sawe the worrne hange on hys honde, they sayde amonge themselves: thys man must nedes be a mortherer, Whom (though he have escaped the see) yet vengeaunce suffreth nott to live. and he shuke of the vermen into the fyre, and felt no harme. They wayted when he shulde have swolne, or fallen doune deed sodently. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged their myndes, and sayde that he was a God. 197v

In the same quarters, the chefe man off the yle whose name was Publius, had a lordshippe, whych receaved us, and lodged us thre dayes courteously. Hit fortunied that the father of Publius laye sicke off a fever, and of a bluddy flixe to whom Paul entred in and prayde, and layde his hondes on hym, and healed hym. when this was done, other also which were diseased in the yle, cam and were healed: and they did us grett honour. And when we departed, they laded us with thynges necessary.

After thre monethes we sayled in a shippe off Alexandry, which had wyntred in the yle, whose badge was Castor and pollux. And when we cam to Ciracusa, we taryed there iij. dayes, from whence we sayled about and cam to Regium. and after won daye the sough wynde blew, and we cam the nexte daye to Putiolus where we founde brethren, and were desyred to tary with them seven dayes, and

so cam we to Rome. And from thence, when the brethren herde of us, they cam to Apiphorum, and thre taverns, and met us. when Paul sawe them he thanked God, and wexed boolde. when we cam to Rome, the undercaptayne delivered the presoners to the chefe captayne of the host: butt Paul was suffered to dwell alone with wone soudier  
 198r that kept hym.

Hit fortunèd that after thre dayes Paul called the chefe of the iewes togedder. When they were come, he sayde unto them: Men and brethren, though I have committed noo thyng agaynst the people, or lawes of oure fathers: yett was I delivered presoner from Jerusalem into the hondes of the romains. Which when they had examened me wolde have lett me goo, because they founde no cause of death in me: but when the iewes cryed contrary: I was constrayned to appeale unto Cesar. Not because I had ought to accuse my people of. For this cause have I called for you to se you, and to speake with you. For I because off the hope off Israhel, am bounde with this chayne.

And they sayde unto him: We nether receaved letters out of Jewry pertayninge unto the, nether cam eny of the brethren thatt shewed or spake eny harme of the. Butt we woll heare of the what thou thynekst. For we have herde off this secte, that everywhere it is spoken agaynst. When they had apoynted hym a daye, there cam many unto hym into his lodgyng: to whom he expounded and testified the kyngdom off God. and preached unto them off Jesu: both by the lawe off Moses, and also by the prophetes from mornynge to nyght. And some beleved the thynges which were spoken, and some beleved not.

When they agreed not amonge themselves, they departed, after thatt Paul had spoken one worde: well spake the holy goost by Esay the prophet unto oure fathers, sayinge: Goo unto this people and saye: with youre eares  
 198v shall ye heare, and shall not understonde. and with youre

eyes shall ye se and shall not perceave. For the hert off this people is waxed grosse, and their eares were thicke of hearinge, and their eyes have they closed, lest they shulde se with their eyes, and heare with their eares, and undestonde with their hertes, and shulde be converted, and I shulde heale them. Be it knowen therfore unto you, that this consolacion of God is sent to the gentyls, and they shall heare it. And when he had sayde that, the iewes departed from hym, and had grete despicions amonge themselves.

But Paul dwelt two yeaeres in his lodgyng. And receaved all thatt cam to hym, preachyng the kyngdome off God, and teachyng those thynges which concerned the lorde Jesus wyth all confidence, noo man forbyddyng hym. Here endeth the Actes off the Apostles.

199r

## The Epistle off the Apostle Paul, to the Romaines.

### The fyrst Chapter.

Paul the servaunte off Jesus Christ, called unto the office off an apostle, putt aparte to preache the gospell of God, which he promysed afore by his prophetes, in the holy scriptures that make mension of his sonne, the which was begotten of the seede of David, as pertaynyng to the flesshe: and declared to be the sonne of God with power of the holy goost, that sanctifieth, sence the tyme that Jesus Christ oure lorde rose agayne from deeth, by whom we have receaved grace and apostleshippe, thatt all gentiles shulde obeie to the fayth which is in his name, of the which noubre are ye also, which are Jesus Christes by vocacion.

To all you of Rome beloved of God, and sanctes by callynge. Grace be with you and peace from God oure father, and from the lorde Jesus Christ.

199v

Fyrst verely I thanke my god thorow Jesus Christ for you all, because youre faith is publisshed throughout all the worlde. For god is my witnes, whom I serve in my sprete, in the gospell of his sonne that without ceasyng I make mencion of you allwayes in my prayers, besechyng thatt at one tyme or another, a prosperous iorney (by the will of god) myght fortune me to come unto you. For I longe to see you, that I myght bestowe amonge you some spirituall gifte, to strengthe you with all (thatt ys) that I myght have consolacion togedder with you, through the commen fayth, which bothe ye and I have.

I wolde that ye shulde knowe, brethren, howe that I have oftentimes purposed to come unto you (but have

bene lett hidderto) to have some frute amonge you, as I have amonge other of the gentyls. For I am detter both to the grekes, and to them which are no grekes, unto the learned and also unto the unlearned. Lykwyse, as moche as in me is, I am redy to preache the gospel to you of Rome also.

For I am nott ashamed of the gospel of Christ, because it is the power of God unto salvacion to all that beleve, namly to the iewe, and also to the gentyle, For by it the rightewesnes which commeth of God is opened, from faythe to faythe. As it is written: the iust shall live by fayth.

For the wrath of god of heven apereth agaynst all ungodlynnes and unrightewesnes of men which withholde the trueth in unrightewesnes, seyng that that, which maye be knowen of god, is manifest amonge them. For God did shewe it unto them. For his invisibile thynges (that is to saye, his eternall power and godhed) are understond and sene, by the werkes from the creacion of the worlde. So that they are without excuse, in as moche as when they 200r  
knewe God they gloryfied hym not as god, nether were thankfull, but wexed full of vanities in their immaginations. And their folisshe hertes were blynded. When they counted themselves wyse, they becam foles and turned the glory of the immortall god, unto the similitude of the ymage of mortall man, and of byrdes, and foure foted beastes and serpentes.

For this cause god gave them uppe unto their ~~hertes~~ lustes, unto unclennes to defile their awne boddies bitwene themselves: which touned his trueth unto a lye, and worshipped and served the creatures more then the maker, which is blessed forever Amen. For this cause god gave them uppe unto shamfull lustes. For even their women did chaunge the naturall use unto the unnaturall. And lykewyse also the men lefte the naturall use of the woman, and brent in luft won on another amonge themselves. And

man with man wrought filthynes, and receaved in themselves the rewarde of their errour as it was accordynge.

And as it semed not good unto them to be aknowen of god, even so god deliveryd them uppe unto a leawde mynd, that they shulde do tho thynges which wert not comly, beynge full of all unrighteous doynge, off fornicacion, wickednes, coveteousnes, maliciousnes, full off envie, morthers, debate, dissayte, evyll condiciond whisperers, backbyters, haters off God, doers of wronge, proude, bosters, bryngers uppe of evyll thynges, disobedient to their fathers and mothers, without understandynge, covenante breakers, unlovyng, stouborne and merciles. which men, though they knew the rightewesnes of God, howe that they which soche thynges commyt are worthy off deeth, yett not only did the same, but also had pleasure in them that did them.

### The Seconde Chapter.

Therefore arte thou inexcusable o man whosoever thou be that iudget. For in that same wherein thou iudget another, thou condemnest thysilfe. For thou that iudget dost even the same silfe thynges. But we are sure that the iudgement of God is accordynge to trueth, agaynst them which commit soche thynges. Thynekst thou O man that iudget them which do soche thynges and yet dost even the very same, that thou shalt escape the iudgement of God? Other despisest thou the riches off his goodnes and pacience, and longe sufferance? and remembrest not how that the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cannott repent, heapest the togedder the treasure of wrath agaynste the daye of vengeance, when shalbe openned the rightewes iudgement of God, whych wyll rewarde every man accordynge to hys dedes, that is to saye prayse, honoure, and immortallite, to them which continuynge in goode doynge, seke

eternall lyfe: Butt unto them thatt are rebellious, and disobey the trueth, yett folowe iniquytie, shall come indignacion, and wrathe, tribulacion and anguysshe apou the soule of every man that doth evyll. Of the Jewe fyrst And also off the gentyll. To every man that doeth good shall come prayse, honoure and peace, to the iewe fyrst, and also to the gentyll. For there is no parcialite with god: But whosoever hath synned without lawe, shall perishe without lawe. And as many as have synned under the lawe, shalbe iudged by the lawe. For before God they are nott righteous which heare the lawe: but they which do the lawe shalbe iustified. For if the gentyls which have noo lawe, do of nature the thynges contayned in the lawe: then they havynge noo lawe, are a lawe unto themselves, which shewe the dede off the lawe written in theyr hertes, Whyll theyr conscience beareth witnes unto them, and also their thoughtes, accusynge won another, or excusynge at the daye wen God shall iudge the secretes off men, by Jesus Christ accordynge to my Gospell. 2011

Beholde, thou arte called a Jewe, and trustest in the lawe and reioysist in God, and knowest his will, and hast experience of good and bad, in that thou arte informed by the lawe: And belevest that thou thysilfe arte a gyde unto the blynde, a lyght to them which are in dercknes, an informer off them which lacke discrecion, a teacher off the unlearned, which hast the ensample off thatt which ought to be knowen, and off the trueth in the lawe. Nowe teachest thou another: but teachest nott thysilfe. Thou preachest, a man shulde not steale: and yet thou stealest. Thou sayst, a man shulde nott commit advourty and thou breakest wedlocke. Thou abhorrest ymages, and robbest God of his honoure. Thou reioycest in the lawe, and thorow breakynge the lawe dishonourest God. For the name off God is evyll spoken off amonge the gentyls thorowe you as it is written. 201V

Circumcision verely awayleth if thou kepe the lawe: But if thou breake the lawe thy circumcision is made un-  
circumcision. Therefore yf the uncircumcised kepe the  
right thynges containyd in the lawe: shall nott his uncir-  
cumcision be counted for circumcision? And shall not  
uncircumcision which ys by nature (yf itt kepe the lawe)  
iudge the, which beyng under the lawe and circumcision,  
dost transgresse the lawe? For he is not a Jewe, which is a  
Jewe outwarde. Nether is that thyng circumcision,  
which is outwarde in the flesshe: But he is a Jewe which is  
hid within. and the circumcision of the herte is the true  
circumcision, which is in the sprete, and nott in the letter:  
whose prayse is not of men but of god.

### The .Thirde Chapter.

What preferment then hath the Jewe? other what avaunta-  
geth circumcision? Surely very moche. Fyrst unto them  
was committed the worde off God. What then though  
some off them did not beleve? shall their unbelve make  
the promes of god without effecte? god forbid. Lett God  
be true, and all men lyars, as it is written: That thou  
myghtest be iustified in thy saynges and shuldest over-  
come when thou arte iudged. Yf oure unrightewesnes  
make the rightewesnes off God more excellent: what shall  
202r we saye? Ys god unrighteous which taketh vengeance?  
(I speake after the maner of men) god forbid. For howe  
then shall god iudge the worlde? yf the veritie of god apere  
more excellent thorow my lye, unto his prayse, why am I  
hence forthe iudged as a synner? and saye nott rather (as  
men evyll speake off us, and as some afferme that we saye)  
lett us do evyll, that good maye come therof. whose dam-  
nacion is iuste.

What saye we then? Are we better then they? no, in no  
wyse. for we have all redy proved how that both Jewes and  
gentyls are under synne, as it is written: There is none



righteous, no nott one: There is none that understandith, there is none thatt seketh after God, they are all gone out off the waye, they are all made unprofitable, there is none that doeth good, no not won. Their throte is an open sepulcre, with their tounge they have disceaved: the poyson of Aspes is under their lippes. whose mouthes are full of cursynge and bitternes. There fete are swyfte to sheed blood. Destrucion ande wretchednes are in their wayes: And the waye of peace have they nott knowen. There is no feare of God before their eyes.

Ye and we knowe that whatsoever the lawe sayth, he sayth itt to them which are under the lawe: That all mouthes maye be stopped, and all the worlde be subdued to God, because that by the dedes of the lawe, shall no flesshe be iustified in the sight off god. For by the lawe commeth the knowledge off synne.

Nowe verely is the rightewesnes that commeth of God declared without the fulfillinge of the lawe havynge witnes yet of the lawe, and of the prophetes. The rightewesnes no dout which ys goode before God commeth by the fayth off Jesus Christe unto all, and apon all them that beleve. 202v

For there is no difference, all have synned, and lacke the prayse that is off valoure before God: but are iustified frely by his grace, through the redemcion that is in Christ Jesu, whom God hath made a seate of mercy thorow faith in his blood, to shewe the rightewesnes which before hym is of valoure, in that he forgeveth the synnes thatt are passhed, which God did suffre to shewe at this tyme: the rightewesnes that is alowed off hym, that he myght be counted iuste, and a iustifiar of hym which belevith on Jesus.

Where is then thy reioysynge? Hitt is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of fayth.

We suppose therfore that a man is iustified by fayth without the dedes of the lawe. Ys he the god of the iewes

only? Ys he not also the god off the gentyls? He is noo doute, god also of the gentyls. For it is god only which iustifieth circumcision, which is off faith: and uncircumcision throw fayth. Do we then destroye the lawe throw fayth? God forbid. We rather mayntayne the lawe.

### The .iiij. Chapter.

2031 What shall we saye then, that Abraham oure father as pertayninge to the flesshe dyd fynde? Yff Abraham were iustified by dedes, then hath he wherin to reioyce: butt nott with god. For what sayth the scripture? Abraham beleved god, and it was counted unto hym for rightewesnes. To hym that worketh ys the rewarde nott reckened off favour: but of duety. To him that worketh not, but beleveth on him that iustifieth the ungodly, is fayth counted for rightewesnes. Even as David desscribeth the blessedfulnes of a man, unto whom god ascrybeth rightewesnes without dedes: Blessed are they, whose unrightewesnes is forgiven, and whose synnes are covered. Blessed is that man to whom the lorde imputeth not synne.

Cam this blessednes then apou the circumcised or apou the uncircumcised? We saye verely howe that fayth was rekened to Abraham, for rightewesnes. Howe was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in tyme of circumcision: but when he was yet uncircumcised. And he receaved the signe of circumcision as a seale of that rightewesnes whych ys by fayth, which fayth he had yett beyng uncircumcised, that he shulde be the father of all them that beleve, though they be nott circumcised, that rightewesnes myght be imputed to them also, And that he myght be the father of the circumcised: not because they are circumcised only: but because they walke also in the steppes of fayth, which was in oure father Abraham before the tyme of circumcision.

For the promes that he shulde be the heyre of the worlde was not geuen to Abraham, or to hys seed thorow the lawe: but thorow the rightewesnes which cometh of fayth. For yf they which are of the lawe be heyres, then is fayth 203v butt vayne, and the promes of none effecte. Because the lawe causeth wrathe. For where no lawe is, there is no transgression. Therefore by fayth is the enheritaunce geuen, that it myght come off faveour: and that the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham, which is the father of us all. As hit is written: I have ordeyned the a father to many nacions, before God whom thou hast beleved, which quyckeneth the deed and calleth those thynges which be not as though they were.

Which Abraham, contrary to hope, beleved in hope, that he shulde be the father of many nacions accordynge to thatt whych was spoken: So shall thy seed be, and he faynted nott in the fayth, nor yet consydered hys awne boddie, which was nowe deed, even when he was almost an hondred yeare olde. Nether considered he the barenes off Sara. He stackered nott at the promes off God thorowe unbelefe: Butt was made stronge in the fayth, and gave honour to God and stedfastly beleved, that he whych had made the promes was able also to make it good. and therefore was it reckened to hym for rightewesnes.

Hit is nott written for hym only, thas it was reckened to hym for rightewesnes: butt also for us, to whom ytt shalbe counted for rightewesnes so we beleve on hym thatt raysed, uppe Jesus oure lorde from deeth. Which was delivered for oure synnes, and rose agayne for to iustifye us. 204r

#### The .v. Chapter.

Because therefore thatt we are iustified by fayth we are at peace with god thorow oure lorde Jesus Christ: by whom we have a waye in thorow faith unto this faveour wherin

we stonde and reioyse in hope of the prayse that shalbe geuen of God. Nether do we so only: but also we reioyce in tribulacion: For we know that tribulacion bryngeth pacience, pacience bryngeth felynge, felynge bryngeth hope. and hope maketh us not ashamed, because the love that god hath unto us, is sheed abroad in oure hertes, by the holy gost, which is geuen unto us.

For when we were yett weake accordynge to the tyme: Christ dyed for us which were ungodly. Yett scace will eny man deye for a rightewes man. Paraventure for a good man durst a man deye. Butt God setteth out hys love thatt he hath to us, Seynge that whyll we were yett synners, Christ deyed for us. Moche more then nowe (seynge we are iustified in hys bloud) shall we be preserved from wrath thorow hym.

For yf when we were enemys, we were reconciled to God by the deeth of hys sonne: moche more, seyng we are reconciled, we shalbe preservyd by his life. Not only so, but we also ioye in God by the meanes off oure lorde Jesus Christ, by whom we have receavyd this attonment.

204v      Wherefore as by one man synne entred into the worlde, and deeth by the meanes off synne. And so deeth went over all men, insomuche that all men synned. For even unto the tyme of the lawe was synne in the worlde: but synne was not regarded, as longe as there was no lawe. neverthelesse deeth rayned from Adam to Moses, even over them also that synned not, with lyke transgression as did Adam: which is the similitude off hym that was to come.

But the gyfte is not lyke as is the synne. For yf thorow the synne of one, many be deed: moche more plenteous apon many was the faveour of God and gyfte by faveoure: which faveoure was geuen by one man Jesus Christ.

And the gyfte is nott over one synne, as deeth cam thorow one synne of one that synned. For damnacion cam off one synne unto condemnacion: But the gyft cam to

iustify from many synnes. For yff by the synne off one, deeth raigned by the meanes of one, moche more shall they which receave aboundance off faveour and off the gyfte of rightewesnes raygne in lyfe by the meanes of one (that is to saye) Jesus Christe.

Lykewyse then as by the synne of one, condemnation cam on all men: even so by the iustifyinge of one commeth the rightewesnes that bryngeth lyfe, apou all men. For as by one mannes disobedience many becam synners: so by the obedience of one shall many be made righteous.

The lawe in the meane tyme entred in thatt synne shulde encrease. And where aboundaunce off synne was, there was more plenteousnes of grace. That as sinne had raigned unto deeth, even so might grace raynge thorow rightewesnes unto eternall lyfe, by the helpe of Jesu Christ. 205r

### The .vj. Chapter.

What shall we saye then? shall we continue in synne, that there maye be aboundaunce off grace? God forbid. Howe shall we that are deed as touchynge synne live eny lenger therin? Remember ye nott that all we which are baptysed in the name off Christ Jesu, are baptised to deye with hym? We are buried with him by baptim for to deye: That as Christ was raysed up from deeth by the glory of the father: even soo we also shulde walke in a newe lyfe. For yff we be graft in deeth lyke unto hym: even soo must we be in the resurreccion. Thys we must remember, that oure olde man ys crucified wyth hym also, that the body of synne myght utterly be destroyed, that henceforth we shulde not be servauntes off synne. For he that is deed, ys iustified from synne.

Wherfore yff we be deed with Christ, we beleve that we shall live with hym: remembrynge that Christ once raysed from deeth, dieth no more. Deeth hath no more power over

hym. For as touchynge that he died, he died as concernynge synne once. And as touchynge that he liveth, he liveth unto God. Lykewyse ymmagen ye also, that ye are deed as concernynge synne: but are alive unto God thorow Jesus Christ oure lorde. Lett nott synne raigne therfore in youre mortall bodyes, thatt ye shulde thereunto obey in the lustes off it. Nether geve ye youre members as instrumentes off unrightewesnes unto synne: Butt geve youre-  
 205v selves unto God, as they that are alive from deeth. And geve youre members as instrumentes of rightewesnes unto god. Synne shall not have power over you. For ye are not under the lawe, but under grace.

What then? Shall we synne, because we are not under the lawe: but under grace? God forbid. Remember ye not howe that to whomsoever ye commit youre selves as servauntes to obey, hys servauntes ye are to whom ye obey: whether it be of synne unto deeth, or of obedience unto rightewesnes? God be thanked. Ye were once the servauntes of synne: Butt now have obeyed wyth youre hertes unto the forme off doctryne where unto ye were delyvered. ye are then made fre from synne, and are become the servauntes off rightewesnes.

I wyll speake grossly because off the infirmitie off youre flesshe. As ye have geven youre members servauntes to unclennes and to iniquitie, from iniquytie unto iniquytie: even so nowe geve youre members servauntes unto rightewesnes, that ye maye be sanctified. For when ye were the servauntes off synne, ye were nott under rightewesnes. What frute had ye then in tho thynges, where off ye are nowe ashamed. For the ende of tho thynges is deeth. Butt nowe are ye delivered from sinne, and made the servauntes off God, and have youre frute thatt ye shulde be sanctified, and the ende everlastynge lyfe. For the rewarde off synne is deeth: butt eternall lyfe ys the gyft off God, thorow Jesus  
 206r Christ oure lorde.

## The .vij. Chapter.

Remember ye not brethren (I speake to them thatt know the lawe) how thatt the lawe hath power over a man as longe as yt enduereth: For the woman which is in subiection to a man, is bounde by the lawe to the man, as longe as he liveth. Yff the man be deed, she is lowsed from the lawe of the man. So then yf whill the man liveth she couple hersilfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed she is fre from the lawe: so that she is noo wedlocke breaker, though she couple hersilfe with another man.

Even so my brethren, ye also are made deed as concerynyng the lawe by the body off Christ, that ye shulde be coupled to another (I meane to hym that is rysen agayne from deeth) that we shulde brynge forth frute unto God. When we were in the flesshe, the lustes off synne whyche were stered uppe by the lawe, raigned in oure members, to bringe forth frute unto deeth. Butt now are we delivered from the lawe, and deed from hit, whereunto we were in bondage, that we shulde serve in a newe conversacion of the sprete, and nott in the olde conversacion off the letter.

What shall we saye then? is the lawe synne? God forbid: but I knewe nott what synne meand butt by the lawe. For I had nott knowne what lust hadde meant, excepte the lawe hadde sayde, thou shalt not lust. But synne toke an occasion by the meanes off the commaundement, and wrought in me all manner off concupiscence. For verely without the lawe sinne was deed. I once lived without lawe: butt when the commaundement cam, synne revived, and I was deed. And the very same commaundement which was ordeyned unto lyfe, was founde to be unto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement and so disceaved me, and by the silfe commaundement slewe me. wherfore the

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lawe is holy, and the commaundement holy, iust, and good.

Was that then which is good made deeth unto me? God forbyd. Naye synne was deeth unto me, that it myght apere how thatt synne by the meanes of that which is good, had wrought deeth in me: that synne which is under the commaundement, myght be out of measure synfull. For we knowe that the lawe is spirituall: butt I am carnall, solde under synne: because I wote nott what I doo. For what I wold, that do I not: but what I hate, that do I. Yf I do nowe that which I wolde not, I graunte to the lawe that yt ys good. So then nowe yt is nott I that do it, butt synne that dwelleth in me. For I knowe that in me (that is to saye in my flesshe) dwelleth no good thyng. To will is present with me: butt I fynde no meanes to performe that which is good. For I doo not that goode thyng which I wold: but that evyll do I, which I wolde not. Finally, yff I do that I wolde not, then is it nott I that doo it, but synne that dwelleth in me doeth it. I fynde then by the lawe that when I  
 207r wolde do good, evyll is present with me. I delite in the lawe off God, as concernynge the inner man. Butt I se another lawe in my members rebellynge agaynst the lawe off my mynde, and subduynge me unto the lawe of synne, which is in my members. O wretched man that I am: who shall delyver me from this boddy of deeth? I thanke God by Jesus Christ oure lorde: So then I mysilfe in my mynde serve the lawe off God, and in my flesshe the lawe of synne.

### The .viij. Chapter.

There is then no damnacion to them whiche are in Christ Jesu, which walke not after the flesshe: butt after the sprete. For the lawe of the sprete, wherin is life thorowe Jesus Christ hath delivered me from the lawe off synne, and deeth. For what the lawe coulde nott doo in as moche



as itt was weake because off the flesshe: that performed God, and sent his sonne in the similitude of synfull flesshe, and by synne damned synne in the flesshe: that the rightewesnes requyred of the lawe, myght be fulfilled in us, whych walke not after the flesshe: butt after the sprete.

For they that are carnall, are carnally mynded. and they that are spirituall are goostly mynded. To be carnally mynded is deeth. and to be spiritually mynded is lyfe, and peace: because that the flesschly mynde is emnyte against God: For it is not obedient to the lawe of God, nether can be. So then they that are geuen to the flesshe, cannot please god.

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But ye are not geuen to the flesshe, But to the sprete: Yff soo be that the sprett of God dwell in you. if there be eny man that hath not the sprete of Christ, the same is none of his. Yf Christ be in you, the body is deed because of synne: But the sprete is lyfe for rightewesnes sake. Wherefore if the sprete of hym that raysted uppe Jesus from deeth, dwell in you: even he that raysted up Christ from deeth, shall quicken youre mortall bodyes, because that his sprete dwelleth in you.

Therefore brethern we are nowe detters, not to the flesshe, to live after the flesshe: For iff ye live after the flesshe, ye must deye. But if ye mortifie the dedes off the body, by the helpe off the sprete ye shall live, for as many as are ledde by the sprete off God, are the sonnes of god. For ye have not receaved the sprete of bondage to feare eny moare, but ye have receaved the sprete off adopcion whereby we crye abba father. The same sprete ceuifieth oure sprete that we are the sonnes of god. yf we be the sonnes, we are also the heyres (the heyres I meane of god) and heyres anexed with Christ, yf so be that we suffer togedder, that we maye be glorified togedder.

For I suppose that the affliccions of this lyfe, are not worthy of the glory which shalbe shewed apon us. also the

fervent desire of the creatures abideth lokyng when the sonnes of God shall apere because the creatures are subdued to vanite agaynst their will: but for his will which subdued them in hope. For the very creatures shalbe delivered from the bondage off corrupcion, into the glorious  
 208r libertie off the sonnes of god. For we knowe that every creature groneth with us also, and travayleth in payne even unto this tyme.

Not they only, but even we also which have the fyrst frutes of the sprete morne in oureselves and wayte for the adopcion, and loke for the deliveraunce of oure bodies. For we are savyd by hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? but and if we hope for that we se not, then do we with pacience abyde for it.

Lykewyse the sprete also helpeth oure infirmities. For we knowe nott, what to desyre as we ought: but the sprete maketh intercession mightely for us with gronynges which cannot be expressid with tonge. And he that searchith the herte knoweth what is the meanyng off the sprete: for he maketh intercession for the sayntes accordinge to the pleasure of god. For we knowe wele that all thynges worke for the best unto them that love god, which also are called of purpose. For those which he knewe before, he also ordeyned before, that they shulde be like fashioned unto the shape of his sonne, that he myght be the fyrst begotten sonne amonge many brethren. Morover which he apoynted before, them he also called. and which he called, them also he iustified. which he iustified, them he also glorified.

What shall we then saye unto these thynges? yf god be on oure syde: who can be agaynst us? which spared nott his awne sonne, butt gave hym for us all: Howe shall he nott with hym geve us all thynges also? Who shall laye  
 208v enythyng to the charge of goddes chosen? Hit is God that

iustificeth: who then shall condempne? Hytt is Christ which is deed, ye rather which is rysen agayne, which is also on the right honde of god and maketh intercession for us.

Who shall seperate us from goddes love? shall tribulation? or anguysshe? or persecucion, other hunger? other nakednesse? other parell? other swearde? As it is written: For thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne. Neverthesse in all these thynges we overcome strongly thorow his helpe that loved us. Ye and I am sure that nether deeth, nether lyfe, nether angell, nor rule, nether power, nether thynges present, nether thinges to come, nether heyth, nether lowth, nether eny other creature shalbe able to departe us from Goddes love, which is in Christ Jesu oure lorde.

#### The .ix. Chapter.

I saye the trueth in Christ and lye nott, in thatt wherof my concience beareth me witnes in the holy goost, that I have grett hevynes, and continuall sorowe in my hert. For I have wysshed mysilfe to be cursed from Christ for my brethren, which are my kynsmen as pertayninge to the flesshe. which are the israhelites, to whom pertayneth the adoption, and the glory, and the testamentes, and the ordinance off the lawe, and the service of God, and the promyses, whose also are the fathers, and they of whome (as concernynge the flesshe) Christ cam: which is God over all thynges blessed forever Amen.

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I speake not these thynges as though the wordes of God toke none effecte. For they are not all israhelites which cam off Israhel, Nether are they all children strayghtway because they are the seede of Abraham: But in Isaac shall thy seede be called, that is to saye, They which are the children of the flesshe, are not the children of God. But the children off promes are counted the seede. For this is a

worde off promes, aboute this tyme will I come, and Sara shall have a sonne.

Nether was it soo with her only: but also when Rebecca was with chylde by won, I meane by oure father Isaac, yeer the children were borne, when they had nether done good nether bad (that the purpose off God which is by eleccion, myght stonde) it was sayde unto her, not by the reason of workes, but by grace of the caller, the elder shall serve the yonger. As it is written: Jacob he loved, but Esau he hated.

What shall we saye then? ys there eny unrightewesnes with god? God forbid. For he sayth to Moses: I will shewe mercy to whom I shewe mercy: And will have compassion on whom I have compassion. So lieth it not then in a mans will, or runnyng, butt in the mercy of God. For the scripture sayth unto Pharao: Even for thys same purpose have I stered the uppe, to shewe my power on the, and that my name myght be declared thorowout all the worlde. Soo hath he mercy on whom he woll. And whom he woll he maketh herde herted.

209v

Thou wilt saye unto me: why then blameth he us yett? For who can resist his will? Butt o man what arte thou, which disputest with God? shall the worke saye to the workeman: why hast thou made me on this fassion? Hath nott the potter power over the claye, even off the same lompe to make one vessell unto honoure, and another unto dishonoure? Even soo, God willynge to shewe his wrath, and to make hys power knowen, suffered with longe pacience the vessels of wrath, ordeyned to damnacion, that he myght declare the riches off hys glory on the vessels off mercy, which he had prepayred unto glory: that is to saye, us which he called, nott off the iewes only, butt also off the gentyls. As he sayth in Osee: I will call them my people which where not my people: and her beloved which was nott beloved. And it shall come to passe in the place where

it was sayd unto them: Ye are nott my people, that there shalbe called the sonnes of the livynge god.

But Esayas cryeth for Israhel, though the number of the children of Israel be as the sonde of the see, yet shall a remnaunt be saved. He finnyssheth the worde verely and maketh it short in rightewesnes. For a short worde will god make on erth And as Esayas sayd before: Except the lorde of sabaoth hadde left us seede, we had bene made as Zodoma, and had bene lykened to Gomorra.

What shall we saye then? we saye that the gentyls which folowed not rightewesnes, have overtaken rightewesnes I mane the rightewesnes which commeth of fayth. Butt Israel which folowed the lawe of rightewesnes, coulde not attayne unto the lawe of rightewesnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they have stombled at the stomblynge stone. As it is written Beholde I put in syon a stomblynge stone, and a rocke which shall make men faule. and none that beleve on hym shalbe ashamed. 2107

### The x. Chapter.

Brethren my hertis desyre, and prayer to god for Israel is that they myght be saved. For I beare them recorde that they have a fervent mynde to godwarde, but not acordynge to knowledge. For they are ignoraunt of the rightewesnes which is alowed before god, and goo about to stablishe their awne rightewesnes and therfore are not obedient unto the rightewesnes which is of value before god. For Christ is the ende of the lawe to iustifie all that beleve.

Moses describeth the rightewesnes which commeth off the lawe, howe that the man which doth the thynges of the lawe shall live therin. But the rightewesnes which commeth off fayth, speaketh on this wyse: Saye nott in thyne hert: who shall ascende into heven? (That is nothyng els then to fetch Christ doune). Other who shall descende

into the depe? That is nothyng els but to fetch uppe Christ from deeth. Butt whatt sayth the scripture? The worde is nye the, even in thy mough and in thyn hert.

210v This worde is the worde off fayth which we preache. For yf thou shalt knowledge whith thy mought that Jesus is the lorde, and shalt beleve with thyn hert that God raysed hym uppe from deeth, thou shalt be safe. For the belefe off the hert iustifieth: and to knowledge with the mough maketh a man safe. For the scripture sayth: who-soever beleveth on hym, shall not be ashamed.

There is no difference bitwene the iewe and the gentyll. For won is lorde of all, which is riche unto all that call on hym. For whosoever shall call on the name of the lorde shalbe safe. Howe shall they call on hym, on whom they beleved not? how shall they beleve on hym off whom they have nott herde? howe shall they heare with out a preacher? And howe shall they preach except they be sent? As hit is written: howe beautifull are the fete of them which brynge glad tydynges of peace, and brynge glad tydynges of good thynges. But they have nott all obeyed to the gospell. For Esayas sayth: Lorde wo shall beleve oure sayinges? So then fayth commeth by hearynge, and hearynge commeth by the worde of god. But I axe: have they nott herde? No dout, their sounde went out into all londes: and their wordes into the endes of the worlde.

But I demaunde whether Israhel did knowe or nott? Fyrst Moses sayth: I will provoke you for to envy by them that are no people, and by a folisshe nacion I will anger you. Esayas after that is bolde and sayth. I am founde off them thatt sought me nott, and have apered to them that axed not after me. And against Israhel he sayth: All daye longe have I stretched forth my hondes unto a people that  
211r beleveth not, but speaketh agaynst me.

## The .xj. Chapter.

I saye then: hath God cast away his people? God forbid. For even I verely am an Israhelite of the seed of Abraham, and off the tribe of beniamin. God hath not cast away his people which he knew before. Other wote ye not what the scripture sayth by the mouth off Helias, howe he spake to god agaynst Israhel, sayinge: Lorde they have killed thy prophettes and digged doune thyn alters: and I am lefte only, and they seke my deeth. Butt what sayth the answer off God to hym agayne? I have reserved unto me seven thousande men whych have nott bowed their knees to baal. Even so at this tyme ys there a remnaunt lefte thorow the eleccion of grace. Yff hit be of grace then is it not by the deservynge of workes. For then were faveour no faveour. Yff it be by the deservynge of workes, then is there no faveour. For then were deserving no deservynge.

What then? Israhel hath not obtayned that that he sought. No but yet the eleccion hath obtayned hit. the remnaunt are blynded. accordynge as it is written: God hath geven them the sprete off unquyetnes: eyes thatt they shulde nott se, and eares that they shulde nott heare, even unto this daye. And David sayth: Lett their table be made a snare to take them with all, and an occasion to faule, and a rewarde unto them. Lett their eyes be blynded thatt they se nott: and ever bowe doune their backs.

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I saye then: Have they therfore stombled thatt they shulde but faule only? God forbyd: but thorowe their faule is helth happened unto the gentyls for to provoke them with all. Wherefore yf the faule of them, be the riches of the worlde: and the mynnysshynge of them the riches of the gentyls: Howe moche more shulde it be soo yf they all beleved. I speake to you gentyls, inasmoche as I am the apostle off the gentyls I will magnify myn office thatt I myght provoke them which are my flesshe: and myght

save some of them. For if the castynge awaye of them, be the reconcylinge of the worlde: what shall the receavyng of them be, but lyfe agayne from deeth? For yf one pece be holy, the whole heepe is holy. And if the rote be holy, the braunches are holy also.

Though some of the braunches be broken of, and thou beyng a wylde olive tree arte graft in amonge them, and made part taker of the rote, and fatnes off the olive tree, bost not thysylfe agaynst the braunches. For yf thou bost thysylfe, remember that thou bearest not the rote, but the rote the. Thou wilt saye then: the braunches are broken off, thatt I myght be grafted in. Thou sayest wele: because of unbeleve they are broken of, and thou stondest stedfast in faythe. Be not hye mynded, but feare: seynge that god spared not the natural braunches, lest haply he also spare not the.

Beholde the kyndnes and rigorousnes of god: on them which fell, rigorousnes: butt towardes the kyndnes, yf thou continue in his kyndnes. or els thou shalt be hewen  
 212r of, and they yf they byde nott still in unbeleve shalbe grafted in agayne. For God is of power to grafted them in agayne. For yf thou wast cut out of a naturall wilde olive tree, and wast grafted contrary to nature in a true olyve tree: howe moche more shall the naturall braunches be grafted in their awne olyve tree agayne.

I wolde not that this secrete shulde be hid from you my brethren (lest ye shulde be wyse in youre awne consaytes) that partly blyndnes ys happened in Israhell, untill the fulnes off the gentyls be come in. And so all Israhel shalbe saved. as it is written: There shall come oute of Syon he that doth deliver, and shall turne awaye the ungodlynnes of Jacob. And this is my testament unto them, when I shall take awaye their synnes. As concernynge the gospel, They are enenies for youre sakes: but as tochyng the election, they are loved for the fathers sake.



For verely the gyftes and callynge of god are soche, that it cannot repent hym of them. for loke, as ye in tyme passed have not beleved God, yet have nowe obtained mercy thorow their unbelefe: even so nowe have they not beleved the mercy which is happened unto you, That they also maye obtayne mercy. God hath wrapped all nacions in unbelieve, that he myght have mercy on all.

O the depnes off the aboundaunt wisdom and knowledge of God: howe incomprehensible are his iudgements, and hys wayes unsearchable. For who hath knowen the mynde off the lorde? or who was his counsell- 212v  
ler? other who hath geven unto hym fyrst, that he myght be recompensed agayne? For of hym, and thorowe hym, and unto hym are all thynges. To hym be glory forever Amen.

### The xij. Chapter.

I beseche you therfore brethren by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy and acceptable unto God which is youre resonable servynge off god. and fassion nott yourselves lyke unto this worlde: But be ye chaunged in youre shape, by the renuyng of youre wittes, that ye maye fele what thyng that good, that acceptable, and perfaicte will of god is. For I saye (thorowe the grace that unto me geven is) to every man amonge you, that no man esteme off hymselfe more then it becometh hym to esteme: But that he discretely iudge off hymselfe accordynge as god hath dealte to every man the mesur off faith.

As we have many members in one body: and all members have not one office: So we beyng many are one body in Christ: and every man (amonge ourselves) one anothers members. Seynge that we have divers gyftes accordynge to the grace that is geven unto us, yf eny man have the gyft off prophesy, lett hym have it that itt be agreynge

unto the fayth. Let hym that hath an office, wayte on his office. Let hym that teacheth take hede to his doctryne. Let  
 213r hym that exhorteth geve attendaunce to his exhortacion. Yf eny man geve, lett hym do it with singlenes. Let hym that rueleth, do it with diligence. Yf eny man shewe mercy lett hym do itt with cherfulnes.

Lett love be without dissimulacion. Hate that which is evyll, and cleave unto that which is good. Be kynde one to another, with brotherly love. In gevyng honoure goo one before another. Let not that busynes which ye have in honde be tedious to you. Be fervent in the sprete. Applye youre selves to the tyme. Reioyce in hope. Be pacient in tribulacion, continue in prayer. Distribute unto the necesse off the saynctes. Blesse them which persecute you. blesse but course nott. Be mery with them that are mery. wepe with them that wepe. Be off lyke affeccion one to wardes another. Be nott hye mynded, but make yourselves equall to them off the lower sorte. Be not wyse in youre awne opinions. Recompence to no man evyll for evyll. Provyde aforehonde thynges honest in the sight of all men. yf itt be posible, yet on youre parte have peace with all men.

Derly beloved avenge nott youre selves butt geve rouse unto the wrath of god. For it is written: vengeance is myne, and I will rewarde saith the lorde.

Therefore yf thyn enemy hunger fede hym: yf he thurst, geve hym drynke. For in so doynge thou shalt heape coles off fyre on hys heed: Be nott overcome off evyll: Butt overcome evyll with goodnes.

Let every soule submitt hym sylfe unto the auctoritie off the hyer powers. There is no power but of God. The powers that be, are ordeyned off God. Whosoever therefore resysteth power, resisteth the ordinaunce off God. They that

resist, shall receave to themsilfe damnacion. For ruelars are nott to be feared for good workes but for evyll. Wilt thou be without feare of the power? Do wele then: and so shalt thou be prayسد off the same. For he is the minister of god, for thy welth. Butt and yff thou do evyll, then feare. for he beareth not a swearde for nought. for he is the minister off god, to take vengeance on them that do evyll. Wherefore ye must nedes obey, nott for feare off vengeance only: but also because of conscience. Even for this cause paye ye tribute. For they are goddes ministers, servynge for the same purpose.

Geve to every man therfore his duetie: Tribute to whom tribute belongeth: Custom to whom custom is due: feare to whom feare belongeth: honoure to whom honoure pertaineth. Owe no thinge to eny man: but to love one another. For he that loveth another, fuffilleth the lawe. For these commaundementes: Thou shalt not committ adultery: Thou shalt nott kill: Thou shalt nott steale: Thou shalt not beare falce witnes: Thou shalt nott desyre: and so forth yf there be eny other commaundement, are all comprehended in this sayinge: Love thyne neighbour as thysilfe. Love hurteth nott his neighbour: therfore is love the fulfillynge off the lawe.

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This also we knowe, I mean the season, howe that it is tyme that we shulde nowe awake oute off slepe. For nowe is oure helth nerre then when we beleved. The nyght is passed and the daye is come nye. Lett us therfore cast away the dedes off darcknes, and lett us put on the armour off light. lett us walke honestly as it were in the dayelight: nott in eatynge and drynkynge: nether in chamburyng and wantannes: nether in stryfe and envyinge: but put ye on the lorde Jesus Christ. And make not provision for the flesshe, to fulfill the lustes off hit.

## The .xiiiij. Chapter.

Hym that is weake in the faith, receave unto you, nott in disputynge and troubylynge hys conscience. One beleveth that he maye eate all thyng. Another whych ys weake eateth earbes. let nott hym thatt eateth, despyse hym thatt eateth nott. And lett nott hym whych eateth nott iudge hym thatt eateth. For God hath receaved hym. What arte thou that iudgest another mannes servaunt? Whether he stonde or faule, thatt pertayneth unto hys master. Yee, he shall stonde. For God is able to make hym stonde.

Thys man putteth difference bitwene daye and daye: another man counteth all dayes alyke. Se thatt no man waver in hys awne mynde. He that observeth one daye more then another, doth ytt for the lordes pleasure. And  
 214v he that observeth not one daye more then another, doth it to plase the lorde, for he geveth god thanks. and he that eateth not, eateth not to please the lorde with all, and geveth god thanks. For none of us liveth his awne servaunt. and also none of us dyeth his awne servaunt. Yf we live, we live to be at the lordes will. yf we dye, we dye at the lordes will. Whether we live therfore or dye, we are the lordes. For Christ therfore dyed and rose agayne, and revived, that he shulde be lorde both of deed and quicke.

But why doest thou then iudge thy brother? other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is written: As truly as I live sayth the lorde, all knees shall bowe to me, and all tonges shall geve knowledge to god. Soo shall every one off us geve a comptes off hymselfe to God. lett us nott therfore, iudge one another eny more.

Butt iudge this rather, thatt no man putt a stomblinge blocke, or an occasion to faule in his brothers waye. For I knowe, and surly beleve in the lorde Jesus, that there is

nothyng comen off hitsilfe: but unto hym that iudgeth it to be comen, to hym it is comen. Yf thy brother be greved with thy meate, now walkest thou not charitably. Destroye not hym with thy meate, for whom Christ dyed. Suffer ye not that youre treasure be evyll spoken of. For the kyngdom off god is not meate and drynke, but rightewesnes, peace and ioye, in the holy goost. For whosoever in these thynges serveth Christ, pleaseth well god: and is 215r commended of men.

Let us folowe tho thinges which make for peace: and thynges wherwith one maye edyfy another. Destroye not the worke off God for a lytell meates sake. All thynges are pure: butt it is evyll for that man, which eateth with hurte off his concience. Hit is good nether to eate flesshe, nether to drynke wyne, nether enythyng, wherby thy brother stombleth, other falleth, or is made weake. Hast thou fayth? have it with thysilfe before god. Happy is he that condemneth not hymselfe in that thyng which he alloweth. For he that maketh conscience, ys dampned if he eate: Because he doth it not off fayth. For whatsoever is not off fayth, that same is synne.

### The .xv. Chapter.

We which are stronge ought to beare the fraylnes of them which are weake, and not to stonde in oure awne saytes. Let every man please his neighbour unto his welth and edifyinge. For Christ pleased not hymselfe: but as it is written: The rebukes off them which rebuked the, fell on me. Whatsoever thynges are written aforetyme, are written for oure learnynge thatt we thorowe pacience and comforte off the scripture shulde have hope.

God which is lorde of pacience and consolacion, geve unto every one of you, that ye be lykemynded won to wardes another after the insample of Jesu Christ, that ye all agreynge togedder, maye with one mouth prayse god

215v the father of oure lorde Jesus. Wherefore receave ye one another as Christ receaved us, to the prayse of god.

And I saye that Jesus Christ was a minister of the circumcision for the trueth of god, to conferme the promyses made unto the fathers. And let the gentyls prayse God for hys mercy. As itt is written: For this cause I will prayse the amonge the gentyls, and singe in thy name. And agayne he sayth: ye gentyls reioyse with hys people. Agayne, prayse the lorde all ye gentyls, and laude hym all nacions. And in another place Esaias sayth: there shalbe the rote off Jesse, and he that shall ryse to raygne over the gentyls: in him shall the gentyls trust. The god of hope fill you with all ioye and peace in belevynge, that ye maye be ryche in hope thorowe the power of the holy goost.

I mysilfe am full certified of you my brethren that ye youreselves are full of goodnes, and filled with all knowledge, and are able to counsell won another. Neverthelesse brethren I have somewhat boldly written unto you, as won that putteth you in remembraunce, ffor the grace which is geven me off God for this purpose that I shulde be the minister off Jesu Christ amonge the gentyls, and shulde minister the gladde tydynges off God, that the gentyls myght be an acceptable offerynge, sanctyfyed by the holy goost. I have therfore wheroff I maye reioyse in Christ Jesu, in tho thynges whych pertayne to God. For I dare not speake off eny off tho thynges which Christ hath nott wrought by me (to make the gentyls obedient) with worde  
216r and dede, in myghty sygnes and wonders, by the power of the sprete off God, so that from Jerusalem and the costes rounde aboute, unto Illiricum, I have filled all countres with the gladde tydynges of Christ.

So have I enforced mysilfe to preache the gspell, not where Christ was named, lest I shuld have bilt on another mannes foundation: butt as it is written: To whom he was not spoken of, they shall se: and they that herde nott,

shall understonde. For this cause I have bene ofte let to come unto you: but now seynge I have no moare to do in these countres, and also have bene desyrours many yeares to come unto you, when I shall take my iorney into spayne, I will come to you. I trust to se you in my iorney, and to be brought on my way thitherwarde by you after that I have somewhat enioyed you.

Nowe goo I to Jerusalem, and minister unto the saynctes. For it hath pleased them off Macedonia and Achaia, to make a certayne distribucion apou the povre sanctes which are at Jerusalem. Hitt hath pleased them verely, and their detters are they. For yff the gentyls be made partetakers off their spirituall thynges, their dutye ys to minister unto them in carnall thynges. When I have performed thys, and have shewed them this frute, I wyll come backe agayne by you into spayne. And I am sure when I come, thatt I shall come with aboundaunce off the blesynge off the gospell off Christ.

I beseche you brethren for oure lorde Jesu Christes sake, and for the love of the sprete, that ye helpe me in my busynes, with youre prayers to god for me, that I maye be delyvered from them which beleve not in Jewry. and that this my service, which I have to Jerusalem, maye be accepted to the sanctes, that I maye come unto you with ioye, by the will off God, and maye with you be refreshed. The God off peace be with all you Amen. 216v

The .xvj. Chapter.

I commende unto you Phebe oure suster (which is a minister of the congregacion of Chencrea) that ye receave her in the lorde as it becommeth saynctes, and that ye assist her, in whatsoever busines she neadeth of youre ayde. For she hath suckered many, and myne awne silfe also. Grete Prisca and Aquila my helpers in Christ Jesu: which have for my lyfe layde doune their awne neckes. unto whom not

I only geve thankes: but also all the congregacions of the gentils. Lykewyse grete all the company that is in their housse. Salute my welbeloved Epenetos, which is the fyrstfrute amonge them of Achaia. Grete Mary which bestowed moche labour on us. Salute Andronicus, and Junia my cosyns, which were presoners with me also, which are wele taken amonge the apostles, and were in Christ before me. Grete Amplias my beloved in the lorde. Salute Urban oure helper in Christ, and Stachys my beloved. Salute Apellas approved in Christ. Salute them which are of Aristobolus houssholde. Salute Herodion my kyns-  
 217r man. Grete them of the housholde of Narcissus which are in the lorde. Salute Triphena and Triphosa, which wemen labour in the lorde. Salute the beloved Persis, which laboured moch in the lorde. Salute Rufus chosen in the lorde, and his mother and myne. Grete Asincritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. Salute Philologus and Julia, Nereus and his sister, and Olimpha, and all the saynctes which are with them. Salute won another amonge youreselves with an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren marke them which cause division, and geve occasions of evill contrary to the doctryne which ye have learned: and avoyde them. For they that are suche serve nott the lorde Jesus Christ: but their one belyes. And by swete preachynges and flatteryng words deceave the hertes of the innocentes: for youre obedience ys spoken off amonge all men. I am glad no dout off you. But yet I wolde have you wyse unto that which is good. And to be innocent as concernynge evyll. The God off peace shall treade Satan under youre fete in shorte tyme. The grace off oure lorde Jesu Christ be with you.

Thimotheus my worke felow, and Lucius, and Jason, and Sopater, my kynsmen salute you. I Tercius salute



you, which wrote thys epistle in the lorde. Gaius myn  
hoste and the hoste off all the congregacions, saluteth you.  
Erastus saluteth you, the chamberlayne off the cite. And  
Quartus a brother, saluteth you. The grace off oure lorde 217v  
Jesu Christ be wyth you all Amen.

To hym thatt is off power to stablysshe you accordynge  
to my gospell, wherwith I preache Jesus Christ, in open-  
ynge off the mistery which was kept close sence the  
worlde began, and nowe is opened at thys tyme and de-  
clared in the scripturs of prophesy, by the commaunde-  
ment of the everlastynge god, to sterve uppe obedience to the  
faythe publisshed amonge all nacions: To the same god,  
whych alone is wise, be prayse thorowe Jesus Christ for-  
ever Amen. To the Romainys. Sent from Chorrinthum  
by Phebe, she thatt was the minister unto the congregacion  
at Chenchrea.

## The fyrst pistle of Paul the Apostle to the Corrinthyans.

### The fyrst Chapter.

Paul by vocacion the Apostle of Jesus Christ thorowe the will of god, and brother Sostenes Unto the congregacion of God which is at Corrinthum. To them that are sanctified in Jesus christ, sanctes by callinge, with all them thatt call on the name of oure lorde Jesus Christ in every place, both of theirs and of oures.

Grace be with you and peace from God oure father, and from the lorde Jesus Christ.

I thanke my god allwayes on youre behalfe for the faueur of god which is geven you by Jesus Christ, that in all thinges ye are made ryche by him, in all speache and in all knowledge (even as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft, and wayte for the aperyngge off oure lorde Jesus Christ which shall strengthen you unto the ende, that ye maye be blamelesse in the daye off oure lorde Jesus Christ. God is faythfull, by whom ye are called unto the fellishyppe off his sonne Jesus Christe oure lorde.

218v I beseche you brethren in the name of oure lorde Jesus Christ, that ye all speake one thyng, and that there be no dissencion amonge you: but be ye perfect in one mynde, and one meanynge. hit is shewed unto me (my brethren) off you by them that are of the housse of Cloe, that there is stryfe amonge you, I speake of that which everyone of you sayth: I holde of Paul, Another sayth: I holde of Apollo: Another sayth: I holde off Cephas: and another sayth I holde of Christ. Ys Christ devided? was Paul crucified for you? other were ye baptised in the name of Paul? I

thanke god that I cristened none of you, but Crispus and Gaius, lest eny shulde saye that I in myn awne name had baptised. I baptised also the housse of Stephana. Forth-  
ermore knowe I not whether I baptised eny man or noo.

For Christ sent me not to baptise, but to preache the gospell, not with wisdom of wordes, lest the crosse of Christ shulde have bene made of none effecte. For the preachynge off the crosse is to them that perisshe folisshnes: but unto us which are saved, it is the power off God. For it is written: I will destroye the wisdome of the wyse and will cast away the understandynge of the prudent. Where is the wyse man? where is the scribe? where is the searcher of this worlde? hath not god made the wisdom of this worlde folisshnes?

For when the worlde thorow wisdom knew not god, in the wisdom of god: it pleased god throw folisshnes off preachynge to save them that beleve. For the iewes requyre a signe, and the grekes seke after wisdom. but we preach Christ crucified, unto the iewes an occasion of fallynge and unto the grekes folisshnes: but unto them which are called both of Jewes and grekes we preache Christ the power of god, and the wisdom of god. For Godly folysshnes is wyser then men: And godly weaknes is stronger then are men. 219r

Brethern loke on youre callinge howe that not many wyse men after the flesshe, not many myghty, not many of hye degre are called: But God hath chosen the folysshe thynges off the worlde, to confounde the wyse. and hath chosyn the weake thynges of the worlde, to confounde thynges which are myghty. And vile thynges off the worlde, and thynges which are despysed, hath god chosen yee and thynges of no reputacion, for to brynge to nought thynges off reputacion, that noo flesshe shulde reioyce in his presence. and unto him pertayne ye, in Christ Jesu, which off god is made unto us wisdom, and also right-

352      The fyrst pistle of. S. Paul to the Corrinthians.  
ewesnes, and sanctifynge, and redempcion. that acor-  
dyng as it is written: he which reioyseth, shulde reioyce  
in the lorde.

The .ij. Chapter.

And I brethren when I cam to you, cam not in gloriousnes  
of wordes or of wisdom, shewynge unto you the testimony  
of God. Nether shewed I mysilfe that I knewe eny thyng  
amonge you save Jesus Christ, even the same that was  
crucified. And I was amonge you in weaknes, and in  
feare, and in moche tremblyng. And my wordes, and my  
preachinge were not with entysynge wordes of mannes  
wysdom: but in shewynge of the sprete and of power, that  
219v    youre fayth shulde nott stonde in the wisdom off men, but  
in the power of god.

We speake that which is wisdom amonge them that are  
perfaicte: not the wisdom of this worlde nether off the  
ruelars off this worlde (which goeth to nought) but we  
speake the wisdom off god, which is in secrete and lieth  
hid, which god ordeyned before the worlde unto oure  
glory: which wisdom none of the ruelars of the worlde  
knewe. For had they knowen it, they wolde not have cru-  
cified the lorde of glory: but as it is written The eye hath  
not sene, and the eare hath not herde, nether have entred  
into the herte of man, the thynges which god hath prepared  
for them that love hym.

But God hath opened them unto us by hys sprete. For  
the sprete searcheth all thynges, yee the bottom of goddes  
secretes. For what man knoweth the thynges of a man:  
save the sprete off a man whiche is within hym? Even so  
the thynges off god knoweth no man, but the sprete of god.  
and we have nott receaved the sprete off the worlde: but  
the sprete which commeth of god, for to knowe the  
thynges that are geven to us uf god, which thynges also we  
speake, not in the connyng wordes off mannes wisdom,

but with the connynges wordes off the holy goost, makynge spretuall comparesons of spretuall thynges. For the naturall man perceaveth not the thynges off the sprete off god: For they are but folysshnes unto hym. nether can he perceave them because he is spretuallly examyned: but he that is sprituall discusseth all thynges: yet he hymselfe is iudged off no man. For who knoweth the mynde of the lorde, other who shall informe hym? but we understonde the mynde off Christ. 220r

## The .iij. Chapter.

And I coulde not speake unto you brethren as unto spirituall: but as unto carnall, even as it were unto babes in Christ. I gave you mylke to drynke and not meate. For ye then were not stronge, noo nether yet are stronge. For ye are yet carnall. As longe verely as there is amonge you envyinge, stryfe, and dissencion: are ye not carnall, and walke after the manner of men? As longe as one sayth: I holde of Paul, and another, I am of apollo. are ye not carnall? What is Paul? what thinge is apollo? but ministers by whomne ye beleaved even as the lorde gave every man grace. I have planted: Apollo watred: but god gave the increase. So then, nether is he that planteth eny thyng, nether he that watreth: but god which gave the increase.

He that planteth, and he that watreth, are nether better then the other. Every man yet shall receive his rewarde acordynge to his labour. We are goddis labourers: ye are goddis husbandrye, ye are goddis byldynge. Acordynge to the grace of god geven unto me, as a wyse bilder have I layde the foundation, another hath bylt thereon: but let every man take hede howe he bildeth apon. For other foundation can no man laye, then that which is layde, which is Jesus Christ. Yff eny man bilde on this foundation, golde, silver, precious stones, tymber, haye, or stuble: every mannes worke shall apere. for the daye shall declare 220v

354      The fyrst pistle of. S. Paul to the Corrinthians.  
it, and it shalbe shewed in fyre, and the fyre shall trye every  
mannes worke what it is. Yf eny mannes worke that he  
hath bylt apon, byde, he shall receave a rewarde. Yf eny  
mannes worke burne, he shall suffre losse: butt he shalbe  
safe hymselfe. neverthelesse yet as itt were thorow fyre.

Are ye nott ware that ye are the temple of god, and howe  
that the sprete of god dwelleth in you? Yf eny man defyle  
the temple of god, hym shall god destroye. For the temple  
off God is holy, which temple are ye. Lett no man deceave  
hymselfe, yf eny man seme wyse amonge you, let him be a  
fole in thys worlde, that he maye be wyse. For the wisdom  
of this worlde is folyssnes with God. For it is writen: He  
compaseth the wyse in their craftynes. And agayne, God  
knoweth the thoughtes of the wyse that they be vayne.  
Therefore let no man reioyce in men. For all thynges are  
yours, whether it be Paul, other Apollo, other Cephas:  
wether it be the worlde, other lyfe. other deeth, whether  
they be present thynges or thynges to come: all are yours,  
and ye are Christes, and Christ is goddis.

#### The .iiij. Chapter.

Let men this wyse esteeme us, even as the ministers of  
Christ, and disposers of the secretes of god. furthermore it  
is required of the disposers that they be founde faithfull.  
With me is it but a very smale thinge, that I shulde be  
221r iudged of you, other of mans daye. No I iudge not myn  
awne silfe. I know nought by mysilfe: yet am I not therby  
iustified. hit is the lorde that iudgeth me. Therefore iudge  
nothyng before the tyme, untill the lorde come, which  
will lighten thynges that are hid in darcknes: and open the  
counsels of the hertes. and then shall every man have  
prayse off God.

These thinges brethren I have described in myn awne  
person, and Apollos: for youre sakes, that ye myght learne  
by us thatt no man counte off hymselfe beyonde that which

is above written: that one swell nott agaynst another for eny mans cause. For who perferreth the? What hast thou, that thou hast not receaved? yf thou have receaved it: why reioysest thou as though thou haddest not receaved it? Nowe ye are full: nowe ye are made rych. ye raygne as kynges without us: and I wold to god ye did raygne, that we myght raygne with you.

My thynketh that god hath shewed us which are apostles, for the hynmost off all, as it were men apoynted to deeth, for we are a gasyngstocke unto the worlde, and to the angels, and to men, we are foles for Christes sake, and ye are wyse thorow Christ: we are weake, and ye are stronge. ye are honorable and we are despised. Even unto this daye we hunger and thyrst, and are naked, and are boffeted with fistes, and have no certayne dwellynge place, and labour workynge with oure owne hondes. We are reviled, and yet we blesse. we are persecuted, and suffer it. We are evyll spoken off, and we praye. we are made as it were the filthynes off the worlde, the ofscowrynge of all thinges, even unto thys tyme. 221v

I write not these thynges to shame you: but as my beloved sonnes I warne you. For though ye have ten thousande instructours in Christ: yet have ye nott many fathers. In Christ Jesu, I have begotten you thorowe the gospeli. Wherefore I desyre you to counterfayte me. For this cause have I sent unto you Timotheus, which is my deare sonne, and faithfull in the lorde, which shall put you in remembraunce off my wayes which I have in Christ, even as I teach everywhere in all congregacions. Some swell as though I wolde come no more at you: but I will come to you shortely, yf god will, and will knowe, not the wordes off them whiche swell, but the power. For the kyngdom off God is not in wordes, but in power. What will ye? Shall I come unto you with a rodde, or els in love, and in the sprete of mekenes?

## The .v. Chapter.

There goeth a comen saynge that there is fornicacion amonge you, and soche fornicacion as is not once named amonge the gentyls: that won shulde have his fathers wyfe. and ye swell and have not rather sorowed, that he which hath done this dede myght be put from amonge you. For I verely as absent in body, even so present in sprete, have determind allredy (as though I were present) of hym that hath done this dede, in the name of oure lorde Jesu Christ, when ye are gaddered togedder, and my  
 222r sprete, with the power off the lord Jesus Christ, to deliver hym unto Satan, for the destruccion of the flesshe that the sprete maye be saved in the daye off the lorde Jesus.

Youre reioysynge is not good. Knowe ye not that a lytell leven sowereth the whole lompe of dowe? pouрге therefore the olde leven, that ye maye be newe dowe as ye are swete breed. For Christ oure ester lambe is offered uppe for us. Therefore let us kepe holydaye, not with olde leven, nether with the leven of maliciousnes and wickednes but with the swete breed of purenes and trueth.

I wrote unto you in a pistle that ye shulde not company with fornicatours. And I meante nott at all of the fornicatours of this world, other off the coveteous, or of extortioners, other of ydolaters: for then muste ye nedes have gone out of the worlde: but now I have written unto you that ye company not togedder. Yf eny that is called a brother, be a fornicator, or coveteous, or a worshipper of ymages, other a raylar, other a dronkard, or an extorcio- nar: with hym that is soche se ye eate not. For what have I to do to iudge them which are without? Do ye not iudge them that are within? Them that are without, god shall iudge. Put awaye from amonge you that evyll parson.



## The .vj. Chapter.

Howe dare one of you havynge busines with another, goo to lawe under the wicked? and not rather under the sanctes? Do ye not know that the saynctes shall iudge the worlde? Yf the worlde shalbe iudged by you: are ye nott goode ynought to iudge smale tryffles. Knowe ye not howe 222v that we shall iudge the angels? Howe moche more maye we iudge thynges that pertayne to the lyfe? yf ye have iudgements off wordely matters, take them which are despised in the congregacion, and make them iudges. This I saye to youre shame Ys there utterly no wyse man amonge you? what not one att all? that can iudge bitwene brother and brother? but one brother goeth to lawe with another: and that under the unbelevers?

Nowe therfore is there utterly a faute amonge you, because ye goo to lawe one with another Why rather suffer ye not wronge? why rather suffre ye not yourselves to be robbed? Naye ye yourselves do wronge, and robbe: and that the brethren. Do ye not remember howe that the unrighteous shall not inheret the kyngdom of god? Be not deceived. For nether fornicators, nether worshyppers off ymages, nether whormongers, nether weaklinges, nether abusars of themselves with the mankynde, nether theves, nether the coveteous, nether dronkardes, nether cursed speakers, nether pillers, shall inheret the kyngdom off god. And soche ware ye verely: but ye are wessed: ye are sanctified: ye are iustified by the name off the lorde Iesus: And by the sprete of oure God.

All thynges are lawfull unto me: but all thynges are not profitable. I maye do all thynges: but I will be brought under nomans power. meates are ordeyned for the belly, and the belly for meates: but God shall destroy bothe hym and them. Let nott the body be applied unto fornicacion, butt unto the lorde, and the lorde unto the body. God hath 223r

358      The fyrst pistle of. S. Paul to the Corrinthians.  
rayased uppe the lorde, and shall rayse us uppe by his  
power. Other remember ye nott, that youre bodyes are the  
members of Christe? Shall I nowe take the members off  
Christ, and make them the members of an harlott? God  
forbid. Do ye nott understonde thatt he whych coupleth  
hymselfe with an harlott, is become one body. For two  
(sayth he) shalbe one flesshe: butt he that is ioyned unto  
the lorde is one sprete.

Fle fornicacion. All synnes that a man dothe, are with-  
out the body. Butt he that is a fornicator, synneth agaynst  
his awne body. Knowe ye not howe thatt youre bodyes are  
the temple off the holy goost, which is in you, whom he  
have of God, and howe that ye are not youre awne? For ye  
are dearly bought. Therefore glorifye ye god in youre bodyes  
and in youre spretes, for they are goddis.

#### The .vij. Chapter.

As Concernynge the thynges wherof ye wrote unto me:  
Hitt is good for a man, nott to touche a woman. Never-  
thelesse to avode fornicacion, lett every man have his  
wyfe: and lett every woman have her husbände. Let  
the man geve unto the wyfe due benevolence. Lykwyse  
also the wyfe unto the man. The wyfe hath nott power  
over her awne body: butt the husbände: And lykewyse  
the man hath not power over his awne body: but the  
wyfe. Withdrawe not youre selves one from another ex-  
cepte itt be with consent for a tyme, for to geve youre-  
selves to fastynge and prayer, and afterwarde come  
223v agayne to the same thyng, lest Satan tempt you for youre  
incontinency.

This I saye of faveour, not of commaundement. For I  
wolde that all men were as I my silfe am: but every man  
hath his proper gifte off god, won after this manner, an-  
other after that. I saye unto the unmarried men, and wid-  
dowes: it is good for them yf they abyde even as I do: but

and yf they cannot abstayne, let them mary. For it is better to Mary then to burne.

Unto the maried commaunde not I, but the lorde: that the wyfe separate nott hersilfe from the man. yf she separate hersilfe, let her remayne unmarried, or be reconciled unto her husbände agayne. And lett not the husbände put away his wyfe from hym.

To the remnaunt speake I, and nott the lorde: yff eny brother have a wyfe that beleveth nott, yf she be content to dwell with hym, lett hym not putt her away. And the woman which hath to her husbände an infidell, yff he consent to dwell with her, lett her nott putt hym away. For the unbelevynge husbände is sanctified by the wyfe: and the unbelevynge wyfe ys sanctified by the husbände. Or els were youre chyl dren unclene: but nowe are they pure. Butt and yff the unbelevynge departe, lett hym departe. A brother or a sister ys not in subieccion to soche. God hath called us in peace. For howe knowest thou o woman, whether thou shalt save thy husbände or not? Other howe knowest thou o man, whether thou shalt save the wyfe or not? but even as god hath distributed to every man.

224r

As the lorde hath called every person, so let him walke: and so orden I in all congregacions. yf eny man be called beyng circumcised, let hym adde nothyng therto. yf eny be called uncircumcised: let hym not be circumcised. Circumcision is nothyng. uncircumcision is nothyng: but the keppynge of the commaundmentes of god is alto-  
gedder. Let every man abide in the same state wherein he was called. Arte thou called a servaunt? care not for hit. Neverthelesse if thou mayst be fre, use it rather. For he that is called in the lorde beyng a servaunt, is the lordes fre-  
man. Lykwyse he that is called beyng fre, is Christes servaunt. Ye are dearly bought, be not mennes servauntes. Brethren lett evere man wherein he is called, therein abyde with god.

As concernynge virgins, I have noo commaundment of the lorde: yet geve I counsell as won that hath obtayned off the lorde to be faithfull. I suppose that it is good for the present necessite. for it is good for a man so to be. Arte thou bounde unto a wyfe? seke nott to be lowsed. Arte thou lowsed from a wife? seke not a wyfe. but and yf thou take a wyfe, thou hast not sinned. Lykwyse if a virgin mary, she hath not sinned: neverthelesse soche shall have trouble in their flesshe: but I faver you.

This saye I brethren, the tyme is shorte. Hitt remayneth that they which have wyves, be as though they had none: and they that wepe, be as though they wept not: and they that reioyce, be as though they reioysed nott: And they that bye, be as though they possessed not: And they that  
 224v use this worlde, be as though they used it not: For the fassion of this worlde goeth awaye.

I wolde have you without care, the syngle man careth for the thynges of the lorde, howe he maye please the lorde: but he that hath married, careth for the thynges off the worlde, howe he maye please his wyfe. There is difference bitwene a virgen and a wyfe. The single woman careth for the thynges of the lorde, that she maye be pure both in body and also in sprete: but she that is married, careth for thynges off the worlde, howe she maye please her husband. This speake I for youre proffit, not to tangle you in a snare: but for that which is honest and comly unto you And that ye maye quietly cleave unto the lorde without separacion.

Yf eny man thynke that it is uncomly for his virgen if she passe the tyme off mariage, and iff so nede requyre, let him do what he listeth, he synneth not: let them be coupled in mariage. Neverthelesse, he that purposeth surely in his herte, havynge none nede: but hath power over his awne will: and hath so decreed in his herte that he will kepe his virgen, doth wele. So then he that ioyneth his

virgen in mariage doth wele. And he that ioyneth not his virgen in mariage doth better. The wyfe is bounde to the lawe as longe as her husband liveth. Yf her husbände slepe, she is at her liberte to mary with whom she woll only in the lorde. but she is happiar yf she so abyde, in my iudgment. And I thynke verely that I have the sprete off God.

*The viij. Chapter.*

To speake off thynges dedicate unto ydols, we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. yf eny man thynke that he knoweth enythyng, he knoweth nothyng yett as he ought to kowe. but yff eny man love god, the same is knowen nf hym.

To speake of meate dedicat unto ydols, we are sure that there is none ydoll in the worlde: and that ther is none other god but one. And though there be that are called goddes, whether in heven other in erth (as there be goddes many and lordes many) but unto us is there one god, which is the father, off whom are all thynges, and we in hym: and one lorde Jesus Christ, by whom are all thynges, and we by hym.

But every man hath not knowledge. for some suppost that there is an ydoll, untill this houre, and eate as off a thyng offered unto the ydole, and so their consciences beyng yet weake are defyled. Meate maketh us not accepted to god: Nether yff we eate are we the better: Nether yf we eate not are we the worsse.

But take hede that youre libertie cause nott the weake to faule. For yf some man se the which hast knowldege sitt at meate in the ydoles temple shall nott the conscience off hym which is weake be boldened to eate those thynges which are offe red unto the ydole? And so thorow thy knowledge shall the weake brother perisse for whom chryst dyed. When we synne so agaynst the brethren and

225v      woude their weake consciences, we synne agaynst Christ. Wherfore yf meate hurt my brother, I will eate no flesshe whill the worlde stondest, because I will not hurte my brother.

The .ix. Chapter.

Am I not an Apostle? am I nott fre? have I not sene Jesus Christ oure lorde? Are not ye my worke in the lorde. Yf I be nott an Apostle unto other, yet am I unto you. For the seale off myne Apostleshippe are ye in the lorde. Myne answer to them that axe me, is this: Have we not power to eate and to drynke? other have we nott power to leade about a sister to wyfe as wele as other Apostles, and as the brethren off the lorde, and Cephas? Other only I and Barnabas have not power this to do? who goeth a warfare eny tyme att his awne cost? who planteth a vynearde and eateth nott of the frute? or who fedeth a flocke and eateth nott off the mylke?

Saye I these thinges after the manner of men? or sayth nott the lawe the same also? For itt ys written in the lawe of Moses: Thou shall not mosell the mouth of the oxe that treadeth out the corne. doth god take thought for oxen? other sayth he it nott all togedder for oure sakes? For oure sakes no doute this is written: that he which eareth shulde eare in hope: and that he which throssheth in hope, shulde be part taker of his hope. Yf we sowe unto you spiruall thynges: is it a greate thyng yf we reepe youre carnall thynges? yf other be part takers of this power over you? 226r wherfore are not we rather.

Neverthesse we have not used this power: but suffre all thinges lest we shulde hynder the gospell of Christ. Do ye not understonde howe that they which minister in the temple: have their fyndynge of the temple? And they which wayte att the aulter are parttakers with the aultre? Even so also dyd the lorde ordayne, thatt they whych

preache the gossell, shulde live off the gossell: But I have used none of these thynges.

Nether wrote I these thynges that it shulde be soo done unto me. Hit were better for me to deye then that eny man shulde take this reioysynge from me. In that I preache the gossell I have nothinge to reioyce of. For necessite is putt unto me. wo is it unto me yf I preache not the gossell. yf I do it with a good will, I have my rewarde. yf I do it agaynst my will, an office is committed unto me. what is my rewarde then? Verely that when I preach the gossell, I make the gossell of Chrst fre, that I misuse not myne auctorite in the gossell.

For though I be fre from all men, yet have I made mysilfe servaunt unto all men, that I myght wyn the mooe. And unto the iewes, I becam as a iewe, to wyn the iewes. To them that were under the lawe, was I made as though I had bene under the lawe, to wyn them that were under the lawe. To them that were without lawe, becam I as though I had bene without lawe (when I was not without lawe as perteyninge to god, but under a lawe as concernynge Christ) to wyn them that were without lawe. To the weake becam I as weake, to wyn the weake. In all thyng I fassioned mysilfe to all men, to save att the lestwaye some. 226v  
And this I do for the gossels sake, that I myght liave my parte therof.

Perceave ye not howe that they which runne in a course, runne all, yet butt one receaveth the rewarde. So runne that ye maye obtayne. Every man that proveth mastres abstaineth from all thynges. and they do itt to obtayne a corruptible croune: but we to obtayne an everlastynge croune. I therfore soo runne, nott as at an uncertayne thyng. So fyght I, not as won that beateth the aier: but I tame my body and brynge hym into subieccion, lest after that I have preached to other, I mysilfe shulde be a castawaye.

## The .x. Chapter.

Brethren I wolde not thatt ye shulde be ignoraunt off this, howe thatt oure fathers were all under a cloude, and all passed thorowe the see, and were all baptised under Moses in the cloude, and in the see. and did all eate of one spirituall meate, and did all drynke off one maner of spirituall drynke. And they dronke off thatt spretuall rocke that folowed them, which rocke was Christ. but in many of them had god no delite. For they were overthrowen in the wildernes.

These are ensamples to us that we shulde not lust after evyll thynges, as they lusted. Nether be ye worshippers of Images as were some off them accordyng as ytt is written: The people sate doune to eate and drynke, and rose uppe agayne to playe. Nether let us commit fornicacion as some  
 227r of them committed fornicacion, and were destroyed in one daye xxiiij. thousande. Nether let us tempte Christ, as some off them tempted and were destroyed of serpentes. Nether murmure ye as some of them murmured, and were destroyed off the destroyer.

All these thynges happened unto them for ensamples, and were written to put us in remembraunce, whom the endes off the worlde are come apon. Wherefore lett hym thatt thynketh he stondest, take hede lest he fall. There hath none other temptacion taken you, but soche as foloweth the nature of man. God is faythfull, which shall not suffer you to be tempted above youre strenghte: but shall in the myddes off the temptacion make a waye to escape out. Wherefore my deare beloved, fle from worshippinge of ydols.

I speake as unto them which have discrecion, Judge ye what I saye. Ys not the cuppe of blessinge which we blysse, partakyng of the bloude of Christ? ys not the breed which we breake, partetakyng of the body of Christ?



because that we (though we be many) yet are one breed, and one body in as moch as we all are partetakers off one breed. Beholde Israhell which walketh carnally. Are not they which eate of the sacrificyse, partetakers off the aultre?

What saye I then? that the ymage is enythinge? or that it which is offered to ymages is enythyng? Naye, but I saye, that those thenges which the gentyls offer, they offer to devyls, and not to god. And I wolde not that ye shulde have fellishippe with the devyls. Ye cannot drynke of the cuppe off the lorde, and of the cuppe off the devyls. Ye cannot be partetakers off the lordes table, and off the table off devyls. Other shall we provoke the lorde? other are we stronger then he? All thynges are lafull unto me, but all thynges are not expedient. All thynges are lawfull, but all thynges edifye not. Lett no man seke his awne prophet: but lett every man seke his neighbours welthe. 227v

Whatsoever is solde in the market, that eate, and axe no questions for conscience sake. For the erth is the lordis, and all that therein is. Yf eny off them which beleve not bid you to a feast, and yff ye be disposed to goo, whatsoever is seet before you eate, axynge no question for conscience sake: but and yff eny man saye unto you: this is dedicate unto ydols, eate not off it for his sake that shewed it, and for hurtyng off conscience: the erth is the lordes and all that therein is. Conscience I saye, not thyne: but the conscience of that other. Why shulde my liberte be iudged of another mannes conscience? For yf I take my parte with thanks: why am I evell spoken off for that thyng wherefore I geve thanks.

Whether therfore ye eate or drynke, or whatsoever ye do, do all to the prayse off God. Se that ye geve occasion off evell, nether to the iewes, nor yet to the gentyls, nether to the congregacion of god: even as I please all men in all thynges not sekyng myne awne proffet, but the proffet of many, that they myght be saved. Folowe me as I do Christ.

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## The .xj. Chapter.

I commende you brethren that ye remember me in all thynges, and kepe the ordinaunces which I gave you. I wolde ye knewe that Christ is the heed of every man. and the womans heed is the man, and Christes heed is God. Every man prayinge or prophesyng havynge eny thyng on his heed, shameth his heed. Every woman that pryeth or prophesieth bare hedded, dishonesteth her heede. For it is even all won, and the very same thyng even as though she were shaven Yf the woman be not covered, lett her also be shaven. Yf it be shame for a woman to be shaven or shorne, let her cover her heed.

A man ought not to cover his heed, forasmoch as he is the ymage and glory of god. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to have power in her heed, for the angels sake. Neverthelesse, nether is the man withoute the woman, nether the woman without the man in the lorde. For as the woman is of the man, even soo is the man by the woman: but all is of god.

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Judge in youreselves whether it be comly that a woman praye unto god barehedded. Or els doth not nature teach you, that it is a shame for a man, if he have longe heere: and a prayse to a woman if she have longe heere? For her heere is geven her to cover her with all. yf there be eny man amonge you that lusteth to stryve, let him knowe that we have no soche customes, nether the congregacions of God.

This I warne you of, and commende not that ye come togedder after a worsse manner, and nott after a better. Fyrst of all when ye come togedder in the congregacion, I heare that there is dissencion amonge you: And I partly

beleve it. For there must be sectes amonge you, that they which amonge you are perfaict myght be knowen. When ye come togedder in won place, a man cannot eate the lordes supper. For every man begynneth afore to eate his awne supper. and one is hongrey, and another is dronken. Have ye nott houses to eate and drynke in? Or els despise ye the congregacion off God? and shame them that have nott? what shall I saye unto you? shall I prayse you? in this prayse I you not.

That which I gave unto you I receaved off the lorde. For the lorde Jesus the same nyght in the which he was betrayed, toke breed: and thanked and brake, and sayde: Take ye, and eate ye this is my body which is broken for you. This do ye in the remembraunce of me. After the same manner he toke the cuppe when sopper was done sayinge: This cuppe is the newe testament in my bloud, this do as oft as ye drinke it, in the remembraunce off me. For as often as ye shall eate this breed, and drynke thys cuppe, ye shall shewe the lordes deeth, till he come. Wherefore whosoever shall eate off this bred, or drynke off the cuppe unworthely, shalbe gilty off the body and blout off the lorde. Let a man therefore examen hymselfe, and so let hym eate off the brered and drynke off the cuppe. For he that eateth or drynketh unworthely, eateth and drynketh his awne damnacion, because he maketh no difference of the lordis body.

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For this cause many are weake and sicke amoge you, and many slepe. Yff we had truly iudged oureselves, we shulde not have bene iudged. When we are iudged of the lorde we are chastenned, because we shulde not be damned with the worlde. Wherefore my brethren, when ye come togedder to eate, tary one for another. yff eny man hunger let hym eate at home, that ye come not togedder unto condemnacion. Wother thynges will I set in order when I come.

## The .xij. Chapter.

In spretuall thynges brethren I wolde not have you ignorant. ye knowe that ye were gentyls, and went youre wayes unto dom ydoles, even as ye were ledde. Wherefore I declare unto you that no man speakynge in the sprete of god diffieth Jesus. Also no man can saye that Jesus is the lorde: but by the holy goost.

There are diversittes of gyftes verely, yet but one sprete. And there are differences of administracions, and yet but one lorde. And there are divers manners off operacions, and yet but one God, which worketh all thynges that are wrought in all creatures. The gyftes off the sprete are geven to every man to proffit the congregacion. To won is geven the utteraunce off wisdom: to another is geven the utteraunce off knowledge by the same sprete: to another is geveu  
 229v fayth, by the same sprete. To another the gyftes of healyng, by the same sprete. To another power to do miracles: To another prophesy, To another iudgement of spretes, To another divers tonges: To another the interpretacion off tonges: and these all worketh even the silfe same sprete, devidynge to every man severall gyftes even as he woll.

For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one body: even soo is Christ. For in one sprete are we all baptised to make on body, whether we be iewes or gentyls: whether we be bonde or fre. and have all dronke of one sprete. For the body is not one member, but many. Yf the fote saye: I am not the honde, therfore I am not of the body: is he therfore not of the body? and if the eare saye I am not the eye: therfore I am not of the body: is he therfore not of the body? yf all the body were an eye: where were then the eare? if all were hearinge: where were the smellynge?

But now hath god disposed the members, every one of them in the body, at his awne pleasure Yf they were all one

member: where wer the body? nowe are there many members, yet but one body. and the eye cannot saye unto the honde: I have no nede of the: nor the heed also to the fete: I have no nede of you. Ye rather a greate dele those members off the body which seme to be most feble, are most necessary. And apon those members of the body which we thynke lest honest, put we most honestie on. And our ungoodly parties have most beauty on. for oure honest members nede it not: but God hath so disposed the body, 23or and hath geven most honoure to that parte which laked, lest there shulde be eny stryfe in the body: butt that the members shulde indifferently care for one another. And iff one member suffer all suffer with hym: yff one member be had in honoure, all members be glad also.

Ye are the body off Christ, and members won off another. And God hath also ordeyned in the congregacion, fyrst the Apostels, secondarely prophetes, thyrdly teachers, then them that do miracles, after that the gyftes off healyng, helpers, governors, diversite off tonges.

Are all apostles? are all prophetes? Are all teachers? are all doars off miracles? have all the gyftes off healyng? Do all speake with tonges? do all interprete? Covet after the best gyftes. And yet shewe I unto you a moare excellent waye.

### The .xij. Chapter.

Though I speake with the tonges of men and angels, and yet had no love, I were even as soundynge brasse: and as a tynklynge Cynball. and though I coulde prophesy, and understode all secretes, and all knowledge: yee, if I had all fayth so that I coulde move mountayns oute of there places, and yet had no love, I were nothyng. And though I bestowed all my gooddes to fede the povre, and though I gave my body even that I burned, and yet have no love, it profiteth me nothyng.

230v

Love suffreth longe, and is corteous. love envieth nott. Love doth nott frawardly, swelleth not, dealeth not dishonestly, seketh nott her awne, is not provoked to anger, thynketh not evyll reioyseth not in iniquite: but reioyseth in the trueth, suffreth all thyng, beleveth all thynges hopeth all thynges, endureth in all thynges. Though that prophesyng fayle, other tonges shall cease, or knowledge vanysshe away: yet love falleth never away.

For oure knowledge is unparfet, and oure prophesyng is unperfet: but when thatt which is parfet is come: then that which is unparfet shall be done away. When I was a chylde, I spake as a chylde, I understode as a childe, I ymmagened as a chylde: but as sone as I was a man I put away all childesshnes. Nowe we se in a glasse even in a darke speakynge: but then shall we se face to face. Nowe I knowe unperfectly: but then shall I knowe even as I am known. Nowe abideth fayth, hope, and love, even these thre: but the chefe of these is love.

### The .xiiij. Chapter.

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Labour for love, and covet spretuall giftes: and most chefly for to prophesy. For he that speaketh with tonges speaketh not unto men, but unto god. No man heareth him: For in the sprete he speaketh misteris. But he that prophesieth speaketh unto men, for their edifyng and comforte. He that speaketh with tonges, proffiteth himsilfe: he that prophesyeth edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieth, then he that speaketh with tonges, except he expoun hit also, that the congregacion maye have edifyng. Nowe brethren if I come unto you speakinge with tonges: what shall I proffit you? excepte I speake unto you, other by revelacion, or knowledge, or prophesyng, or doctrine.

Moreover when thynges without lyfe geve sounde:

whether itt be a pype, or an harpe: except they make a distinnccion in the soundes: howe shall it be knowen what is pyped or harped? And also if the trompe geve an uncertayne voyce, who shall prepare hymselfe to fyght? Even so lykwyse when ye speake with tonges, excepte ye speake wordes that have significacion, howe shall ytt be understonde what is spoken? For ye shall but speake in the ayer.

Many kyndes off voyces are in the worlde, and none off them ar without significacion. Yf I knowe not what the voyce meaneth, I shalbe unto hym that speaketh an alient: and he thatt speaketh shalbe an alient unto me. Even so ye (for a moche as ye couvet spretuall giftes) seke that ye maye have plenty unto the edifyinge off the congregacion.

Wherfore lett him that speaketh with tonges, praye that he maye interpret also. Yff I praye with tonges, my sprete prayeth: butt my mynde ys without frute. What is it then? I will praye with my sprete, and will praye with my mynde also. I will singe with my sprete, and will singe with my mynde also.

For els when thou blessest with the sprete, howe shall he that occupieth the rounge off the unlearned saye amen att thy gevyngge off thanks? seyngge he understondeth nott what thou sayest. Thou verely gevest thanks wele: butt the other ys nott edyfied. I thanke my god, I speake with tonges moare then ye all. yett had I lever in the cogregacion to speake five wordes with my mynde to the informacion of other, rather then ten thousande wordes with the tonge.

231v

Brethren be not children in witte: as concernynge maliciousnes be children: but in witt be perfet. In the lawe it is written, with other tonges, and with other lippes wyll I speake unto thys people, and yett for all thatt will they nott heare me sayth the lorde. Wherfore tonges are for a signe, not to them that beleve: butt to them that beleve nott. contrary wyse prophesyngge serveth not for them that beleve nott: butt for them which beleve.

Yf therfore when all the congregacion is come togedder, and all speake with tonges, there come in they thatt are unlearned, or they whych beleve nott: will they not saye that ye are out off youre wittes? Butt and yf all prophesy, and there come in one that beleveth nott, or one unlearned, he ys reprovod off all men, and ys iudged of every man: and so are the secretes off hys hert openned: and then fall-eth he doune on hys face, and worshippeth god, and sayth that god is with you in dede.

232r      Howe is it then brethren? when ye come togedder every man hath his songe, hath his doctryne, hath his tonge, hath hys revelacion, hathe his interpretacion: Lett all thynges be unto edyfyinge. Yff eny man speake with tonges, lett ytt be two at once: or at the most thre at once: and that by course. and lett another interprete it: Butt yf there be no interpreter, lett hym kepe silence in the congregacion, and let hym speake to hymselfe, and to god.

Lett the prophetes speake two at once, or thre at once, and let other iudge. Yf eny revelacion be made to another that sitteth by, lett the fyrst holde his peace. For ye maye all prophesy one by one, thatt all maye learne, and all maye have comforte. For the spretes off the prophetes are in the power off the prophetes. For god is nott causer of stryfe: but of peace, as he is in all other congregacions of sanctes.

Lett youre wyves kepe silence in the congregacions. For it is not permitted unto them to speake: butt lett them be under obedience, as sayth the lawe: yf they will learne eny thyng, let them axe their husbandes att home. For it is a shame for wemen to speake in the congregacion. Spronge the worde off God from you? other cam ytt unto you only? Yf eny man thynke hymselfe a prophet other spirituall: lett hym understonde, what thynges I write unto you. For they are the commaundmentes of the lorde. Butt and yf eny man be ignorant, lett hym be ignorant. Wherefore breth-



ren covet to prophesy, and forbyd nott to speake with tonges. Lett all thynges by done honestly and in order.

## The .xv. Chapter.

232v

Brethren as pertaynyng to the gospell which I preached unto you, which ye have also accepted, and in the which ye continue: by the which also ye are saved, I do you to wit after what maner I preached unto you, yf ye kepe it, except ye have beleved in vayne.

For fyrst of all I gave unto you that which I receaved: howe thatt Christ deyed for oure synnes, agreynge to the scriptures: and thatt he was buried, and that he arose agayne the thyrd daye accordyng to the scriptures: and thatt he was sene of Cephas, then of the twelve, After that he was sene off moo then five hondred brethren at once: off the which many remayne unto thys daye, and many are fallen aslepe. After that apered he to James, then to all the Apostles.

And last off all he was sene off me, as off one thatt was borne out off due tyme. For I am the lest off all the Apostles, which am nott worthy to be called an apostle, because I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in vayne: butt I labored moare aboundauntly then they all, not I, butt the faveour of God which is with me. Whether ytt were I or they, so have we preached, and so have ye beleved.

Yf Christ be preached howe that he rose from deeth: howe saye some that are amonge you, that there ys no resurreccion from deeth? Yff there be no rysynge agayne from deeth: then is Christ nott rysen. Yff Christ be nott rysen, then ys oure preachynge vayne, and youre fayth is also in vayne. Yee, and we are founde falce witnesses of God. For we have testified agaynste god howe that he raysyd uppe Christ, whom he raysyd nott uppe, yf it be so

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374      The fyrst pistle of. S. Paul to the Corinthians.  
that the deed ryse nott uppe agayne. For yf the deed ryse  
nott agayne, then is Christ not rysen agayne. Yf it be so  
thatt Christ rose not, then is youre fayth in vayne. and yet  
are ye in youre synnes. Also they whiche are fallen aslepe  
in Christ, are perissshed. Yf in thys lyfe only we beleve on  
Christ, then are we off all men the miserablest.

Nowe is Christ rysen from deeth, and is become the  
fyrst frutes off them that slept. For by a man cam deeth,  
and by a man cam resurreccion from deeth. For as by  
Adam all deye: even so by Christ, shall all be made alive,  
and every man in his awne order: The fyrst is Christ, then  
they that are Christis att his commynge. Then commeth  
the ende, when he hath delivered uppe the kyngdome to  
God the father, when he hath putt doune all rule, auctor-  
ite, and power. For he must ruele till he have put all his  
enemys under his fete.

The last enemy that shalbe destroyed is deeth For he  
hath put all thynges under his fete. butt when he sayth, all  
thynges are putt under hym, it is manifest that he is ex-  
cepted, which did putt all thynges under hym. When all  
thynges are subdued unto hym: then shall the sonne also  
hymselfe be subiecte unto hym thatt put all thynges under  
hym, that God maye be all in all thynges.

233v      Other els what do they which are baptised over the  
deed, if the deed ryse not at all? why are they baptised over  
the deed? And why stonde we in ieoperdy every houre? by  
oure reioysynge which I have in Christ Jesu oure lorde, I  
deye dayly. That I have fought with beastes att Ephesus  
after the maner of men, what avauntageth it me, yf the deed  
ryse not agayne? Lett us eate and drynke, tomorowe we  
shall deye. Be not deceived: malicious speakynges cor-  
rupte good manners. Awake truely out off slepe, and  
synne nott: For some have not the knowledge off God. I  
speake this unto youre rebuke.

But some man will saye: howe shall the deed aryse?

with what body shall they come? Thou fole, thatt which thou sowest, is nott quickened except it deye. And what sowest thowe? Thowe sowest not that body that shalbe: but bare corne (I meane other off wheet, or of some other) and God geueth it a body att his pleasure, to every seed a severall body.

All flesshe is not one manner of flesshe: but there is one maner flesshe off men, another maner flesshe of beastes, another maner flesshe off fysshes, and another of byrdes. There are celestiaall bodyes, and there are bodyes terrestriall: Butt the glory of the celestiaall is one, and the glory off the terrestriall is another. There is one maner glory of the sonne, and another glory of the mone, and another glory of the starres. For one starre differth from another in glory. So is the resurreccion of the deed. Hit is sowen in corrupcion, and ryseth in incorrupcion. Hitt is sowen in dishonoure, and ryseth in honoure. It is sowen in weaknes, and ryseth in power. Hit is sowne a naturall body, and ryseth a spre- 234r  
tuall body.

There is a naturall bodye and there is a spretuall body. as it is written: The fyrst man Adam was made a lvyngge soule: and the last Adam was made a quickenyngge sprete: but that is nott fyrst which is sprituall: but that which is naturall, and then that which is spretuall. The fyrst man is of the erth, erthy: The seconde man is from heven, hevenly. As is the erthy, soche are they that are erthy: And as is the hevenly, soche are they that are hevenly. And as we have borne the ymage off the erthy, so shall we beare the ymage of the hevenly.

This saye I brethren, that flesshe and bloud cannot inheret the kyngdom of god. Nether corrupcion inhereteth uncorrupcion. Beholde I shewe a mistery unto you: we shall not all slepe: butt we shall all be chaunged, and that in a moment, and in the twincklyng of an eye, at the sounde of the last trompe. For the trompe shall blowe, and

376      The fyrst pistle of. S. Paul to the Corrinthians.  
the deed shall ryse incorruptible: And we shalbe  
chaunged. For this corruptible must putt on incorruptible:  
lite: and this mortall must put on immortalite.

When this corruptible hath put on incorruptibilite:  
and this mortall hath putt on immortalite: then shalbe  
brought to passe the sayinge that is written: Deeth is con-  
sumed into victory. Deeth where is thy styng? Hell where  
is thy victory? The styng of deeth is synne.

234v      The streyngthe off synne ys the lawe: butt thanks be  
unto God, whych hath geuen us victory thorowe oure  
lorde Jesus Christ. Therfore my deare brethren, be ye sted-  
fast and unmovable, alwayes ryche in the workes of the  
lorde, forasmoch as ye knowe howe that youre labour is  
not in vayne in the lorde.

#### The .xvj. Chapter.

Of the gadderynge for the saynctes, as I have ordeyned in  
the congregacions off Galacia, even so do ye. In some  
sabothe daye let every one off you put asyde at home, and  
laye uppe whatsoever he thynketh mete, thatt there be no  
gadderynges when I come. When I am come, whosoever  
ye shall alowe by youre letters, them will I sende to brynge  
youre liberalite unto Jerusalem. And yff yt be mete thatt I  
goo, they shall goo with me. I will come unto you after I  
have gone over Macedonia. For I wyll goo thorowout Ma-  
cedonia. With you paraventure I wyll abyde a whyle: or  
els wynter, thatt ye maye brynge me on my waye whither-  
soever I goo.

I will nott se you nowe in my passage: butt I trust to  
abyde a whyle with you, yff god shall suffre me. I wyll tary  
att Ephesus untill witsontyde: For a greate dore and a  
frutfull is openned unto me: and there are many adver-  
saris. Yff Timotheus come, se thatt he be without feare  
with you. For he worketh the worke of the lorde as I doo.  
Lett no man despyse him: but convaye hym forthe in

peace, that he maye come unto me. for I loke for hym with the brethren.

To speake of brother Apollo: I greatly desyred hym to come unto you with the brethren, but his mynde was nott at all to come att his tyme. He woll come when he shall have a convenient tyme. Watche ye, stonde fast in the fayth, quyte you lyke men, and be stronge. Lett all youre busynes be done in love. 235r

Brethren (ye knowe the housse of Stephana howe that they are the fyrst frutes of Achaia, and that they have apoynted themselves to minister unto the saynctes) I besече you that ye be obedient unto soche, and to ale that helpe and labour. I am gladde of the commynge of Stephana, and Fortunatus, and Achaichus: for that which was lackinge on youre parte they have supplied. They have comforted my sprete and youre. Loke therfore that ye knowe them that are soche.

The congregacions of Asia salute you. Aquila and Priscilla salute you moche in the lorde, and so doeth the congregacion that is in their housse. All the brethren grete you. Grete ye one another with an holy kysse. The salutation of me Paul with myne awne hande: Yf eny man love not the lorde Jesus Christ, the same be anathema maranatha. The faveour of the lorde Jesus Christ be with you all. My love be with you all in Christ Jesu, Amen. The pistle unto the Corrinthyans sent from Philippos, By Stephana, and Fortunatus, and Acaichus, and Timotheus.

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## The seconde pistle off Paul the Apostle to the Corrinthyans.

### The fyrst Chapter.

Paul an Apostle off Jessus Christ by the will off God, and brother Timotheus.

Unto the congregacion of god, Which is at Corinthum, with all the saynctes which are in all Achaia: Grace be with you and peace from God oure father, and from the lorde Jesus Christ.

Blessed be god the father of oure lorde Jesus Christ the, father of mercy, and the god of all comforte, which comforteth us in all oure tribulacion, insomoch that we are able to comforte them which are troubled, in whatsoever tribulacion it be, with the same comforte wherwith we oure selves are comforted of god. For as the affliccions of Christ are plenteous in us: even so is oure consolacion plenteous by Christ.

Whether we be troubled for your consolacion, and helth, which helth sheweth her power in that ye soffre the same affliccions which we also suffre: or whether we be comforted for youre consolacion and helth: yet oure hope is stedfast for you inasmoch as we knowe howe that as ye have youre parte in affliccions, so shall ye be part takers of consolacion.

236r

Brethren I wolde not have you ignoraunt of oure trouble, which happened unto us in Asia. For we were greved out of measure passynge strengthe, so greatly that we despaired even off lyfe. Also we receaved an answer of deeth in oureselves, and that was done because we shulde not put oure trust in oureselves: but in god, which rayseth the deed to lyfe egayne: Which delivered us from so grett a deeth,

and doth delivre, on whom we trust, that yet hereafter he will delivre us, by the helpe of youre prayer for us: That by the meanes of many occasions, thankes maye be geven of many on oure behalfe, For the grace geven unto us.

Oure reioysynge is this, the testimony of oure conscience, that we with out doubtenes, but with godly purenes: not in fleshly wysdom, but by the grace of god, have had oure conversacion in the worlde, and most of all to youwardes. We write no other thynges unto you, then that ye rede and also knowe. Yee and I trust ye shall fynde us unto the ende even as ye have founde us partly, for we are youre reioysynge, even as ye are oures in the daye of the lorde Jesus.

And in this confidence was I mynded the other tyme to have come unto you (that ye myght have had a double pleasure) and to have passed by you into Macedonia, and to have come agayne out of Macedonia unto you, and to have bene ledde forth to Jewrywarde of you.

When I thuswyse was mynded: Did I use lightnes? Or thynke I carnally those thynges which I thynke? that with me shulde be ye ye, and naye naye. God is faithfull: For oure preachynge unto you, was not ye and naye. For goddis sonne Jesus Christ which was preached amonge you by us (that is to saye by me and Silvanus and Timotheus) was not ye and naye: but in hym it was ye: For all the promises of God, in hym are ye: and are in hym Amen, unto the lawde of god thorow us. Hit is god which stabilissheth us and you in Christ, and hath annoynted us, which hath also sealed us, and hath geven the earnest of the sprete into oure hertes.

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The .ij. Chapter.

I call god for a recorde unto my soule, that for to faver you with all, I cam not eny moare unto Corinthum. Not that we be lordes over youre fayth: but helpers of youre

376      The fyrst pistle of. S. Paul to the Corrinthians.  
the deed shall ryse incorruptible: And we shalbe  
chaunged. For this corruptible must putt on incorruptible:  
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Whether we be troubled for your consolacion, and helth, which helth sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and helth: yet oure hope is stedfast for you inasmoch as we knowe howe that as ye have youre parte in afflictions, so shall ye be part takers of consolacion.

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When I thuswyse was mynded: Did I use lightnes? Or thynke I carnally those thynges which I thynke? that with me shulde be ye ye, and naye naye. God is faithfull: For oure preachynge unto you, was not ye and naye. For 236v goddis sonne Jesus Christ which was preached amonge you by us (that is to saye by me and Silvanus and Timotheus) was not ye and naye: but in hym it was ye: For all the promises of God, in hym are ye: and are in hym Amen, unto the lawde of god thorow us. Hit is god which stabilissheth us and you in Christ, and hath annoynted us, which hath also sealed us, and hath geven the earnest of the sprete into oure hertes.

The .ij. Chapter.

I call god for a recorde unto my soule, that for to faver you with all, I cam not eny moare unto Corinthum. Not that we be lordes over youre fayth: but helpers of youre

380 The second pistle of. S. Paul to the Corrinthians.  
ioye. For by faith ye stonde. but I determened this in  
mysilfe, that I wolde nott come agayne to you in hevines.  
For yf I make you sory: who is it that shulde make me  
glad, but the same which is made sory by me? And I  
wrote this same pistle unto you, lest yf I cam, I shulde  
take hevines of them, of whom I ought to reioyce. Cer-  
tainly this confidence have I in you all, that my ioye is  
the ioye of you all. For in grett affliction and anguisshe  
of hert I wrote unto you with many teares: not to make  
you sory, butt that ye myght perceave the love which I  
have most specially unto you.

237r Yf eny man hath caused sorowe, the same hath not  
made me sory: but partly, lest I shuld greve you all. Hit  
is sufficient unto the same man that he was rebuked off  
many. So that nowe contrarywyse ye ought to forgeve  
hym and comferte hym: lest that same shulde be swa-  
lowed upp with overmoche hevines. Wherefore I exhorte  
you, that love maye have strengthe over hym. For this  
cause verely did I write, that I myght knowe the profe off  
you, whether ye shulde be obediente in all thynges. To  
whom ye forgeve eny thyng, I forgeve also. And verely  
if I forgave eny thyng, to whom I forgave it for youre  
sakes forgave I it, in the roume of Christ, lest Satan  
shulde prevent us. For his thoughtes are not unknowen  
unto us.

When I was come to Troada for Christes gospels sake  
(and a grett dore was openned unto me of the lorde) I had  
no rest in my sprete, because I founde not Titus my broth-  
er: but toke my leave of them and went my waye into  
Macedonia. Thankes be unto God which alwayes geveith  
us the victory in Christ, and openeth the saver off his  
knowledge by us in every place. For we are unto god the  
swete saver of Christ, both amonge them that are saved,  
and also amonge them which perisshe: to the one parte are  
we the saver of deeth unto deeth: unto the other parte are

we the saver of lyfe unto lyfe. And who is mete unto these thynges? For we are not as many are which choppe and chaunge with the worde of god: but as they which speake off purenes, and as they which speake of God in the sight off God, so speake we in Christ.

## The .iij. Chapter.

We begyn to prayse oureselves agayne. Nede we as some other of pistles of recommendacion unto you? or letters of recommendacion from you? ye are oure pistle written in oure hertes, which is understonde and reed of all men, in that ye are knowen howe that ye are the pistle of Christ, ministred by us and written, not with ynke: but with the sprete of the livynge god, not in tables of stone, but in flesshy tables of the herte. suche trust have we thorow Christ to godward, not that we are sufficient off oureselves to thynke eny thyng as it were of oureselves: but oure ablenes commeth of god, which hathe made us able to minister the newe testament, not off the letter, but off the sprete: For the letter killeth, but the sprete geveith lyfe. 237v

Yf the ministracion of deeth thorowe the letters figured in stones was glorius, so that the children of israel coule not beholde the face off Moses for the glory of his countenance (which glory neverthelesse is done awaye) why shall not the ministracion off the sprete be moche more glorius? For if the ministrynge of condempnacion be glorius: moche more shall the administracion off rightewesnes excede in glory. For no dout that which was glorified was not once glorified in respecte off this exceedinge glory. Then iff that which is destroyed was glorius, moche more shall that which remaineth be glorius.

Seynge then that we have soche trust we use gret boldnes, and do not as Moses, which put a vayle over his face that the children of Israell shulde not se for what

382 The second pistle of. S. Paul to the Corrinthians.

238r purpose that served which is put awaye. But their mindes are blynded. For untill this daye remayneth the same cove-  
erynge untaken awaye in the olde testament when they rede hyt, which in Christ is put awaye: But even unto this daye, when Moses is redde the vayle hangeth before their hartes. Neverthelesse when they tourne to the lorde, the vayle shalbe taken awaye. The lorde no dout is a sprete. And where the sprete off the lorde is, there is libertie. And nowe the lordis glory apereth in us all, as in a glasse: and we are chaunged unto the same similitude, from glory to glory, even off the lorde which is a sprete.

### The .iiij. Chapter.

Therefore seyng that we have soche an office, even as mercy is come on us, we fayncte not: but have cast from us the clokes of unhoneſtie, and walke not in craftines, nether corrupte we the worde of God: but walke in open trueth, and reporte oureselves to every mannes conscience in the sight of God.

Yff oure gossell be yet hid, it is hid amonge them that are lost, in whom the god of this worlde hath blynded the myndes off them which beleve nott, lest shulde shyne unto them the light off the glorious gossell off Christ, which is the ymage off God, for we preache nott oureselves, but Christ Jesus the lorde, and preache oureselves youre servauntes for Jesus sake. For it is god that commaunded the light to shyne out off darknes, which hath shyned in oure hertes, for to geve the light of knowledge off the glorious  
238v god, in the face of Jesus Christ.

But we have this treasure in erthen vesseles that the excellent power off it myght apere to be off Gode, ande nott off us. We are trowbeled on every syde, yet are we nott without shyft. We are in povertie: but not utterly without somewhat. We are persecuted: but are not forsaken. We are cast doune: neverthelesse we perisse not And we all

wayes beare in oure bodyes the deyinge of the lorde Jesus, that the lyfe of Jesu myght apere in oure bodyes.

For we which live are always delyvered unto deeth for Jesus sake, that the lyfe also of Jesu myght apere in oure mortall flesshe. So then deeth worketh in us, and lyfe in you. Seynge then that we have the same sprete of fayth, acordynge as it is written (I beleved and therfore have I spoken) we also beleve, and therfore speake. For we knowe that he which raysed uppe the lorde Jesus, shall rayse uppe us also by the meanes of Jesus, and shall seet us with you, for all thynges I do for youre sakes, that the plenteous grace by thankes geven of many, maye redound to the prayse of God.

Wherfore we are not wried, but though oure uttward man perisshe, yet the inwarde man is renewed daye by daye. For oure excedyng tribulacion, which is momentary and light, prepareth an excedyng, and eternall wayght off glory unto us, whill we loke not on the thynges which are sene, but on the thynges which are not sene. For thynges which are sene are temperall: and thynges whiche 239r are not sene are eternall.

#### The .v. Chapter.

We knowe suerly yff oure erthy mancion wherin we now dwell were destroyed, that we have a bildinge ordeyned of god, an habitation not made with hondes, but eternall in heven. and herefore sigh we, desyringe to be clothed with oure mansion which is from heven: yff yt hapen that we be founde clothed, and nott naked. For as longe as we are in this tabernacle, we sigh and are greved: for we wold not be unclothed: butt wolde be clothed apon, thatt mortalite myght be swallowed uppe of lyfe. He that hath ordeyned us for this thyng ys god: which very same hath geven unto us the earnest of the sprete.

We are alwaye of good chere, and knowe wele thatt as

longe as we are att home in the body we are absent from God. For we walke in fayth and se nott. Neverthelesse we are off goode comforte, and had lever to be absent from the body and to be present with God. Wherefore we endevre oureselves, whether we be at home or from home, to please God. For we must all be brought before the iudgement seate off Christ that every man maye receive the workes off his body accordynge to that he hath done, whether it be good or badde. Seynge then that we knowe howe the lorde is to be feared, we fare fayre with men. For we are knowen wele ynough unto God. I trust also thatt we are knowen in youre consciences.

239v We prayse not oureselves agayne unto you, but geve you an occasion to reioyce off us, thatt ye maye have somewhat agaynst them, whych reioyce in the face, and not in the hert. For yf we be too fervent, to God are we to fervent: yff we kepe measure, for youre cause kepe we measure. For the love of Christ constrayneth us, because we thus iudge, yf one be deed for all, thatt then are all deed, and that he died for all, because that they which live, shulde not henceforth live unto themselves: butt unto hym which died for them and rose agayne.

Wherefore henceforth knowe we no man after the flesshe. Insomuche that though we have knowen Christ after the flesshe, nowe henceforthe knowe we hym so no more. Therefore yff eny man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are become newe, Neverthelesse all thynges are of god, whych hath reconciled us unto hym sylfe by Jesus Christ, and hath geven unto us the office to preache the atonement. For god was in Christ, and made agrement bitwene the worlde and hym sylfe, and imputed not their synnes unto them: and hath committed to us the preachynge of the atonment.

Nowe then are we messengers in the roume of Christ:



even as though God did beseche you thorowe us: So praye we you in Christes stede, that ye be at one with God: for he hath made him to be synne for us, which knewe no synne, thatt we by his meanes shulde be that rightewesnes which before God is alowed.

## The .vj. Chapter.

240r

We as helpers therfore exhorte you, that ye receave not the grace of god in vayne. For he saith: I have herde the in a tyme accepted: and in the daye off health, have I suckered the. Beholde nowe is that wele accepted tyme: beholde nowe is that daye off helthe. Let us geve no man accasion of evyll, that in oure office be founde no faute: but in all thynges lett us behave oureselves as the ministers of God.

In moche pacience, in afflictions, in necessite, in anguyshe, in strypes, in presonment, in stryfe, in labour, in watche, in fastyng, in purenes, in knowledge, in longe sufferynge, in kyndnes, in the holy goost, in love unfayned, in the wordes of trueth, in the power off God, by the armure off rightewesnes on the right honde and on the lyfte honde, in honoure and dishonoure, in evyll reporte and god reporte, as desceavers and yet true, as unknowen, and yet knowen: as deyinge and beholde we yett live: as chastened and not killed: as sorowyng and yet alwaye mery: as povre and yett make many ryche: as havynge no thyng and yett possessynge all thynges.

O ye Corrinthyans, oure moughth is open unto you. oure herte is made large: ye are nott brought into combraunce by us, though that ye vexe youreselves off a true meanynge. I speake unto you as unto chyl dren, whych have lyke rewarde wyth us: stretch youreselves therfore out. beare nott the yooke wyth the unbelevers. For what fellishippe hath rightewesnes with unrightewesnes? What company hath light with darcknes? What concorde hath

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386     The second pistle of. S. Paul to the Corrinthians.  
Christ with beliall? Other what parte hath he that beleveth  
with an infidele? howe agreeth the temple of god with  
ymages? And ye are the temple of the lyvyng god, as sayde  
god: I will dwell amonge them, and walke amonge them,  
and wilbe their god: and they shalbe my people. Wherefore  
come out from amonge them, and separate youreselves  
from them (sayth the lorde) and touche none unclean  
thyng: so wyll I receave you, and wilbe a father unto you,  
and ye shalbe unto me sonnes and doughters, sayth the  
lorde almyghty.

The .vij. Chapter.

Seynge that we have soche promeses derely beloved, lett  
us clense oureselves from all fylthynes off the flesshe and  
sprete, and growe uppe to full holynes in the feare of God.  
Understonde us: we have hurte no man: we have cor-  
rupte no man: we have defrauded no man. I speake not  
this to condempne you: for I have shewed you before that  
ye are in oure hertes to deye and live with you. I am very  
bolde over you, and reioyce greatly in you. I am filled with  
comforte, my ioye is excedyng in all oure tribalacions.  
For when we were come into Macedonia, oure flesshe had  
no rest, but we were troubled on every syde: outwarde  
was fightyng, inwarde was feare. Neverthelesse he thatt  
comfortith the abiecte, comforted us at the commynge of  
Titus.

241r     And nott with his commynge only: butt also with the  
consolacion wherwith he was comforted of you. For he  
tolde us youre desyre, youre mornynge, youre fervent  
mynde to mewarde So that I nowe reioyce the more.  
Wherefore though I made you sory with a letter I repent  
not: though I did repent. For I perceave that that same  
Epistle made you sory though it were but for a cseason. but  
I nowe reioyce, not that ye were sory, but that ye so so-  
rowed, that ye repented. For ye sorowed godly: so that in

nothyng were ye hurte by us. for godly sorowe causeth repentaunce unto health, not to be repented off: when worldly sorowe causeth deeth.

Beholde what diligence this godly sorowe that ye toke hath wrought in you: yee it caused you to cleare youre selves. Hit caused indignacion, it caused feare, ytt caused desyre, hit caused a forwent mynde, itt caused punnysshment. For in all thynges ye have shewed youre selves thatt ye were cleare in that busynes. Wherefore though I have written unto you, I did itt nott for his cause that did hurte, nether for his cause that was hurte: but that oure good mynde whych we have towarde you in the sight of god, myght apere unto you.

Therfore we are comforted, because ye are comforted: yee and excedyngly the moare ioyed we, for the ioye thatt Titus had: because his sprete was refresshed of you all. I am therfore not nowe ashamed, though I bostede mysilfe to hym of you. For as all thynges which I preached unto you are true, even so is oure bostynge, thatt I bosted mysilfe to Titus with all, founde true. And nowe is his inwarde 241v affection more abundant towarde you, when he remembreth the obedience off every one off you: howe with feare and trymblynge ye receaved hym. I reioyce that I maye be bolde over you in all thynges.

### The .viij. Chapter.

I do you to witt brethren of the grace of god, which is geven in the congregacions of Macedonia, howe thatt the aboundaunce off their reioysinge is, that they are tried with moche tribulacion. And howe that their povertie, though yt be depe, yet hath folowed over, and is be come unto them ryches in synglenes. For to their powers (I beare them recorde) yee and beyonde their power, they were willynge off their owne accorde, and prayed us with grett instance that we wolde receave their benefite, and suffre

388 The second pistle of. S. Paul to the Corrinthians.  
them to be part takers with other in ministrynge to the  
saynctes. And this they did, not as we loked for: but gave  
their awne selves fyrst to the lorde, and after unto us by the  
will off God: so that we coulde nott butt desyre Titus to  
acomplysshe the same benivolence amonge you also, even  
as he had begonne.

Nowe therfore, as ye are ryche in all parties, in fayth, in  
worde, in knowledge, in all ferventnes, and in love, which  
ye have to us: even so se that ye be plenteous in this benivo-  
lence. Thys saye I nott as commaundyng: but because  
other are so fervent, therfore prove I youre love, whether it  
242r be perfait or no. Ye knowe the liberalitie of oure lorde Jesus  
Christ, which though he were riche, yet for youre sakes  
becam povre: that ye thorowe his povertie myght be made  
ryche.

And I geve counsell hereto: For this is expedient for  
you, which began, nott to do only: butt also to will, a yeare  
ago. Nowe therfore performe the dede, that as there was  
in you a redines to will, even so ye maye performe the dede,  
of that which ye have. For if there be fyrst a willynge  
mynde, it is accepted accordyng to thatt a man hath, and  
not accordyng to that he hath not.

Hit is not my mynde that wother be set at ease, and  
ye brought into combraunce: butt thatt there be egalnes.  
Let youre aboundaunce socker their lacke att this present  
tyme off deerth: thatt their aboundaunce maye supplye  
youre lacke: thatt their maye be equalite, agreynge to thatt  
which is written: He that gaddered moche had never the  
more aboundaunce, and he that gaddered lytell, had  
neverthesse. Thankes be unto god, which put in the  
hert of Titus the same good mynde toward you. For he  
accepted oure request. yee rather he was so wele willynge,  
thatt he of his awne accorde cam unto you.

We have sent with him that brother whose laude is in  
the gospell thorowe out all the congregacions: and not so

only, but is also chosen of the congregacions to be a felowe with us in oure iorney, as concerninge this benivolence that is ministred by us unto the prayse of the lorde, and to stere uppe youre prompt mynde.

And thys we eschue thatt eny man shulde rebuke us in this aboundaunce, thatt is ministred by us, and make provision for honest thynges, nott in the sight of god only, but also in the sight of men. 242v

We have sent with them a brother off oures whom we have ofte tymes proved diligent in many thynges, butt nowe moche more diligent. The grete confidence which I have in you hath caused me this to do: partly for Titus sake which is my felowe, and helper as concernynge you: partly because off wother which are oure brethren, and the messengers off the congregacions, and the glory off Christ. Wherefore shewe unto them the proffe off youre love, and off the reioysynge that we have off you, thatt the congregacions maye se it.

### The .ix. Chapter.

Of the ministrynge to the saynctes, it is butt superfluous for me to write unto you: for I knowe youre redynes off mynde, wherof I bost mysilfe unto them of Macedonia, and saye that Achaia was prepared a yeare a goo, and youre ferventnes hath provoked many. Neverthelesse yet have I sent these brethren, lest oure reioysynge over you shulde be in vayne in this behalfe. and that ye (as I have sayd) prepare yourselves, lest paraventure yf they of Macedonia come with me and fynde you unprepared, the boost that I mad in this matter shulde be a shame to us: I saye not unto you.

Wherefore I thought it necessary to exhorte the brethren, to come beforehonde unto you, for to prepare youre good blessinge promysed afore, that it myght be redy: so that it be a blessinge, and not a defraudyng. This yet remember, 243r

390 The second pistle of. S. Paul to the Corrinthians.  
howe that he which soweth lytell, shall reepe lytell: and he  
that soweth plenteously, shall reepe plenteously. and let  
every man do accordynge as he hath purposed in his herte,  
not groudgyngly, or of necessite. For god loveth a chearfull  
gever.

God is able to make you ryche in all grace, that ye in all  
thynges havynge sufficient unto the uttmoste, maye be  
ryche unto all manner good workes, as it is written: He  
hath sparsed abroad and hath geven to the povre, his  
rightewesnes remayneth for ever. He that fyndeth the  
sower sede, shall minister breed for fode, and shall multi-  
plie youre sede, and increace the frutes of youre righte-  
wesnes that on all parties, ye maye be made ryche in all  
synglenes, which causeth throwe us, thankes gevyng  
unto god.

For the office off this ministracion, not only supplieth  
the nede off the sayntes: but also is aboundaunt herein,  
that for this laudable ministryng, thankes myght be geven  
to god of many, whiche prayse god for youre obedience in  
knowledgyng the gospell of Christ. and for youre syn-  
glenes, in distributyng to them, and to all men. and in  
their prayers to God for you, longe after you, for the aboun-  
daunt grace off God geven unto you. Thankes be unto  
God for his ineffable gyfte.

### The .x. Chapter.

243v I Paule mysilfe beseche you by the mekenes and softnes of  
Christ, which when I am present amonge you, am of no  
reputacion, but am bolde towarde you beyng absent. I  
besech you that I nede not to be bolde when I am present  
(with that same confidence, wherwith I am supposed to  
be bolde) against some which repute us as though we  
walked carnally. Neverthelesse though we walke com-  
passed with the flesshe, yet we warre not fleshly. For the  
weapens of oure warre are not carnall thinges, but thynges

myghty in god to cast doune stronge holdes, wherwith we overthrowe ymagenacions, and every hye thyng that exalteth itsilf against the knowledge of god, and brynge into captivitie all understondynge to the obedience of Christ, and are redy to take vengeance on all disobedience, when youre obedience is fulfilled. Loke ye on thynges after the uttter apparence.

Yff eny man trust in hymselfe that he is Christis, let the same also conside off hymselfe, that as he is Christis, even so are we Christes. And though I shulde bost mysilf somewhat moare of oure auctorite which the lorde hath geuen us to edifie and nott to destroye you, it shulde not be to my shame. This saye, I lest I shulde seme as though I went about to make you a frayde with letters. For the pistles (sayth he) are sore and stronge: but his bodyly presence is weake, and his speache whomly. Let hym that is soche thynke on this wyse, that as we are in wordes by letters when we are absent, soche are we in dedes when we are present.

For we cannot fynde in oure hertes to make oureselves of the nombre of them, or to compare oureselves to them, which laude themselves: but whill they measure themselves with themselves, and compare themselves with themselves, they understonde nought. But we woll not reioyce above measure: but acordynge to the quantitie of the measure which god hath distributed unto us, a measure that reacheth even unto you. For we stretch not out oureselves beyond measure as though we had not reached unto you. For even unto you have we come with the gospel off Christ, and we bost not oureselves out off measure in nother mens labours: ye and we hope, When youre fayth is increased amonge you, to be magnified acordynge to oure measure more largely: And to preache the gospel in those regions which are beyond you: and nott to reioyce off that which is by anothers mans measure prepared all

392 The second pistle of. S. Paul to the Corrinthians.  
redy. Let hym that reioyseth, reioyce in the lorde. For he  
that prayseth hymselfe, is nott alowed: butt he whom the  
lorde prayseth.

The .xj. Chapter.

244v Wolde to god, ye coulde suffre me a lytell in my fo-  
lysshnes: yee, and I praye you forbear me. For I am gelous  
over you with godly gelousy. For I coupled you to one  
man, to make you a chaste virgen to Christ: but I feare lest  
as the serpent begyled Eve, thorowe his sutteltie, even so  
youre wittes shulde be corrupte from the singlenes that is  
in Christ. For iff he that commeth to you preache another  
Jesus then hym whom we preached: or if ye receave an-  
other sprete then that which ye have receaved: other an-  
other gospell then that ye have receaved, ye myght right  
wele have bene content.

I suppose that I was nott behynde the chefe apostles.  
Though I be rude in speakynge, yet I am not so in know-  
ledge. Howe be it amonge you we are knowen to the ut-  
most what we are in all thynges. Did I therin synne  
because I submitted mysilfe, that ye myght be exalted? and  
because I preached the gospell to you fre? I robbed wother  
congregacions, and toke wages of them, to do you service  
with all. And when I was present with you and had nede,  
I was grevous to no man. For that which was lakyng  
unto me, the brethren which cam from Macedonia sup-  
plied: and in all thynges I kept mysilfe that I shulde not be  
grevous to you: and so will I kepe mysilfe.

Yff the trueth off Christ be in me, this reioysynge  
shall nott be taken from me in the regions of Achaia.  
Wherefore? because I love you not? God knoweth.  
Neverthesse what I doo, that will I do to cut awaye  
occasion from them which desyre occasion, that they  
myght be founde lyke unto us in that wherin they re-  
ioyce: for these falce apostles are disceatefull workers,



and fassion themselves lyke unto the apostles of Christ. And no marvayle, for satan hymselfe is chaunged into the fassion of an angell of light. Therfore it is no grett thyng, though his ministers fassion themselves as though they were the ministers of rightewesnes: whose ende shalbe accordynge to their dedes.

245r

I saye agayne lest eny man thynke that I am folishe: or els even nowe take me as a fole, that I maye bost mysilfe a lytell. That I speake, I speake it not after the wayes of the lorde: but as it were folysshy, whill we are nowe come to bostynge. Seynge that many reioyce after the flesshe I will reioyce also. For ye suffre foles gladly because that ye yourselves are wyse. For ye suffre even if a man brynge you into bondage: yf a man devoure: yf a man take: yf a man exalt hymselfe: yf a man smyte you on the face: I speake as concernynge rebuke, as though we had bene weake.

Wherinsoever eny man dare be bolde (I speake folisshly) I dare be bolde also. They are Ebrues, so am I: They are Israelites, even so am I: They are the sede off Abraham, even so am I. They are the ministers off Christ (I speake as a fole) I am moare: In labours moare abundant: In strypes above measure: In preson more plentifully: In deeth ofte. Of the Jewes five tymes receaved I every tyme xl. strypes, one excepte. Thryse was I beten with roddes. I was once stoned. I suffered thryse shipwracke. Nyght and daye have I bene in the depe off the see. In iorneyinge often: In parrels of waters In parrels of robbers. In ieoperdies off myne awne nacion: In ieoperdies amonge the hethen. I have bene in parrels in cities, in parrels in wildernes, in parrels in the see, in parrels amonge falce brethren, in laboure and travayle, in watchynge often, in honger, in thirst, in fastynges often, in colde and in nakednes.

245v

Besyde the thynges which outwardly happen unto me, I am combred dayly and care for all congregacions. Who

394 The second pistle of. S. Paul to the Corrinthians.  
is sicke: and I am not sicke? Who is hurte in the fayth:  
and my hert burneth not? Yf I must nedes reioyce, I will  
reioyce of myne infirmities.

The .xij. Chapter.

God the father of oure lorde Jesus Christ, which is blessed  
for evermore, knoweth that I lye nott. In the citie of Da-  
maschon, the governer of the people, under kynge Aretas,  
layde watche in the citie of the Damascens, and wolde  
have caught me, and at a wyndowe was I let doune in a  
basket thorowe the wall, and so scaped his hondes.

Hit is not expedient for me no dout to reioyce, Never-  
thelesse I will come to visions and revelacions of the lorde.  
I knowe a man in Christ above xiiij yeares agone (whether  
he were in the body I cannot tell, or whether he were oute  
off the body I cannot tell, god knoweth) which was taken  
uppe into the thyrd heaven. And I knowe the same man  
(whether in the body, or out of the body, I cannot tell, god  
knoweth) howe that he was taken uppe into paradise, and  
herde wordes not to be spoken, which no man can utter.  
Of this man will I reioyce, of mysilfe will I not reioyce,  
except it be of myne infirmities: and though I wolde re-  
ioyce I shulde not be a fole: for I will saye the trueth.  
Neverthelesse I spare, lest eny man shulde thinke off me  
above that he seith me to be, or heareth of me.

246r And lest I shulde be exalted out of measure thorowe the  
aboundance of revelacions, there was geven unto me of  
god unquyetnes of the flesshe, the messenger of Satan to  
buffet me: because I shulde not be exalted out of measure.  
For this thyng besought I the lorde thryse, that it myght  
departe from me: and he sayde unto me: my grace is suffi-  
cient for the. For my strengthe is made perfait throu weak-  
nes. Very gladly therfore will I reioyce of my weaknes that  
the strengthe of Christ maye dwell in me. Therfore have I  
delectacion in infirmities, in rebukes, in nede, in persecu-

cions, in anguysshe, for Christis sake. For when I am weake, then am I stronge.

I am made a fole in bostynge mysilfe. Ye have compelled me, I ought to have bene commended of you. For in nothyng was I inferior unto the chefe apostels. Though I be nothyng, yet the tokens of an apostle were wrought amonge you with all pacience: with signes, and wonders, and myghty dedes. For what is it wherin ye were inferiors unto wother congregacions? except it be therin that I was not grevous unto you. Forgeve me this wronge done unto you. Beholde now the thyrde tyme I am redy to come unto you, nether will I be grevous unto you. For I seke not youres but you. Also the children ought nott to laye uppe for the fathers and mothers: but the fathers and mothers for the children.

I will very gladly bestowe, and wilbe bestowed for youre soules: though the moare I love you, the lesse I am loved agayne. But be it that I greved you not: neverthesse I was crafty and toke you with gile. Did I pill you by eny of them which I sent unto you? I desyred Titus, and with him I sent a brother: Did Titus defraude you of eny thyng? walked we not in one sprete? walked we not in lyke steppes? Agayne, thynke ye that we excuse ourselves? we speake in Christ in the sight of God. 246v

But we do all thynges dearly beloved for youre edifyinge. For I feare lest it come to passe, that when I come, I shall not fynde you soche as I wolde: and I shalbe founde unto you soche as ye wolde not. I feare lest there be founde amonge you lawynge, envyinge, wrath, stryfe, backbytynges, whisperynges, swellynges, and debate. I feare lest when I come agayne, God brynge me lowe amonge you, and I be constrayned to bewayle many of them which have synned allredy, and have nott repented of the unclennes, and fornicacion, and wantannes which they have committed.

## The .xiiij. Chapter.

Nowe come I the thyrd tyme unto you: In the mouth of two or thre witnesses shall every worde stonde. I tolde you before, and tell you before, as I sayde when I was present with you the seconde tyme, so wryte I nowe beyng absent to them which in tyme past have synned, and to all wother: Yf I come agayne, I will not spare seynge that ye seke experience of Christ which speaketh in me, which amonge you is not weake, but is myghty in you. And verely though it cam off weaknes that he was crucified, yet liveth he thorowe the power of god: and we no dout are  
 247r weake in hym: but we shall live with him, by the myght that god gave us to youwarde.

Prove youreselves whether ye are in the fayth or not. examen youre owne selves. knowe ye nott youre awne selves, howe that Jesus Christ is in you? excepte ye be castawayes. I trust that ye shall knowe that we are not castawayes. I desyre before god that ye do none evyll, not that we shulde seme commendable: but that ye shulde do, that which is honest: and let us be counted as leawde presons. We can do nothyng agaynst the trueth, but for the trueth. We are glad when we are weake, and ye stronge. This also we wisse fore, even that ye were perfect. Therefore write I these thynges beyng absent, lest when I am present I shulde use sharpnes accordyng to the power which the lorde hath geven me, to edifie, and not to destroye.

Furthermore brethren fare ye wele, be perfect, be of good comforte, be of one mynde, live in peace, and the god of love and peace, shalbe wit you. Grete one another in an holy kysse. All the saynctes salute you. The faveour of oure lorde Jesus Christ, and the love of god, and the fellowshippe of the holy goost, be with you all Amen. The seconde pistle to the Corrinthyans. Sent from Phillippos a citie in Macedonia by Titus and Lucas.

## The epistle off Paul unto the Gallathyans.

247v

### The fyrst Chapter.

Paul an Apostle, nott off men, nether by man, but by Jesus Christ, and by god the father which rayseed him from death, and all the brethren whych are with me.

Unto the congregacion off Galacia. Grace be with you and peace from god the father, and from oure lorde Jesus Christ, which gave himsylfe for oure synnes, to deliver us from this present evill worlde, thorowe the will of God oure father, to whom be prayse for ever Amen.

I marvayle that ye are so sone tourned from hym that called you in the grace of Christ, unto another gossell, which is nothyng els, but that there be some which trouble you, and intende to pervert the gossell off Christ. Neverthesse though we oureselves, or an angell from heaven, preache eny other gossell unto you then that which we have preached unto you, holde hym as acursed. As I sayde before, so saye I nowe agayne, yf ene man preache eny other thinge unto you, then that ye have received, holde hym acursed. Seke I nowe the faveour off men, or off God? Other go I abut to please men? Yf I stodyed to please men, I were not the servaunt of Christ. 248r

I certifie you brethren, that the gossell which was preached of me, was not after the manner of men, nether received I it of man, nether was I taught it: but received it by the revelacion of Jesus Christ. ye have herde of my conversacion in tymes past in the Jewes wayes, howe that beyonde measure I persecuted the congregacion off god, and spoyled it: and prevayled in the iewes lawe, above many of my companions, which were of myne awne na-

The pistle of. S. Paul to the Galathians  
cion, and moche more fevently mayntayned the tradicions  
of the elders.

But when it pleased god, which seperated me from my  
mothers wombe, and called me by his grace, for to declare  
his sonne by me, that I shulde preache hym amonge the  
hethen: Immediatly I commened not of the matter with  
flesshe and bloud, nether returned to Jerusalem to them  
which were Apostles before me: but went my wayes into  
Arabia, and cam agayne unto Damascon. Then after thre  
yare I returned to Jerusalem unto Peter and abode with  
hym. xv dayes, no nother off the Apostles sawe I, save  
James the lordes brother. The thynges which I write, be-  
holde, god knoweth I lye not.

After that I went into the costes of Siria and Cicill:  
and was unknowen as touchynge my person unto the con-  
gregacions of Jewry, which were in Christ. But they herde  
only, that he which persecuted us in tyme past, nowe  
preacheth the fayth, which before he destroyed. And they  
gloified god in me.

### The seconde Chapter.

Then xiiij. yeaes after that, I went agayne to Jerusalem  
with Barnabas, and toke with me Titus also. Yee, and I  
went by revelacion, and commened with them of the gos-  
pell, which I preache amonge the gentyls: but apart with  
them that are counted chefe, lest it shulde have bene thought  
that I shulde runne, or had runne in vayne. Also Titus  
which was with me, though he were a greke, yet was not  
compelled to be circumcised, and that because of incom-  
mers beyng falce brethren, which cam in amonge wother  
to spye out oure libertie whych we have in Christ Jesus, that  
they might brynge us into bondage. To whom we gave no  
roume, no not for the space of an houre, as concernynge to  
be brought into subieccion: and thatt because that the  
trueth of the gossell myght continue with you.

Of them which seme to be grett (what they were in tyme passed it maketh no matter to me: god loketh on no mans persone) neverthelesse they which seme grett, added nothyng to me: Butt contrarywyse, when they sawe that the gospell over the uncircumcision was committed unto me, as the gospell over the circumcision was unto Peter (For he that was myghty in Peter in the Apostleshippe over the circumcision, the same was myghty in me amonge the gentyls) and as sone as James, Cephas, and Jhon, which semed to be pillares, perceaved the grace thatt was geven unto me, they gave to me and Barnabas their hondes, and agreed with us thatt we shulde preache amonge the hethen, and they amonge the Jewes: war- 249r  
nyng only that we shulde remember the povre, which thynge also I was diligent to do.

When Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. For yerre that certayne cam from James, he ate with the gentyls: butt when they were come, he withdrew and seperated hymselfe, fearynge them which were off the circumcision, and the wother Jewes dissembled lykewyse, In so moche that Barnabas was brought into their simulacion also. Butt when I sawe thatt they went nott the ryght waye after the trueth off the gospell, I sayde unto Peter before all men, yff thou beyng a Jewe, livest after the manner off the gentyls, and nott as do the Jewes: why causest thou the gentyls to folowe the Jewes? we which are Jewes by nature and not synners off the gentyls, knowe thatt a man is nott iustified by the dedes off the lawe: but by the fayth of Jesus Christ: and we have beleved on Jesus Christ, that we myght be iustified by the fayth of Christ and not by the dedes of the lawe: because that noo flesshe shalbe iustified by the dedes of the lawe.

Yf then whill we seke to be made rightewes by Christ, we oureselves are founde synners, is not then Christ the

minister of sinne? god forbid. For yf I bilde agayne that which I destroyed, then make I mysilfe a treaspaser. But I thorowe the lawe am deed to the lawe, that I myght live unto God. I am crucified with Christ. I live verely, yet nowe not I, but Christ liveth in me. The lyfe which I  
 249v nowe live in the flesshe, I live by the fayth of the sonne off god, which loved me, and gave hymselfe for me. I despyse not the grace of god: For if rightewesnes come of the lawe, then is Crist deed in vayne.

### The .iiij. Chapter.

O folisshe Galathians: who hath bewiched you, that ye shulde not beleve the trueth? to whom Jesus Christ was described before the eyes, and amonge you crucified? This only wolde I learne of you. receaved ye the sprete by the dedes of the lawe? or els by preachinge of the faith? Are ye so unwyse, that after ye have begon in the sprete, ye wolde nowe ende in the flesshe? So many thynges ye have suffered in vayne. Yf it be so that ye have suffered in vayne. Which ministered to you the sprete, and worketh miracles amonge you doth he itt thorowe the dedes off the lawe? or by preachinge of the faith? Even as Abraham beleved god, and it was ascribed to him for rightewesnes. Understonde therefore, thatt they which are off fayth, are the children of Abraham.

The scripture sawe aforehonde, that god wolde iustifie the hethen thorow fayth, and shewed beforehonde glad tydynges unto Abraham: In the shall all nacions be blessed. So then they which be of fayth, are blessed with faythfull Abraham. For as many as are under the dedes of the lawe, are under malediccion. For it is written: cursed is every man that continueth not in all thynges which are written in the boke of the lawe to fulfill them. That no man is iustified by the lawe in the sight of god is evident. For the  
 250r iust shall live by faith. The lawe is not of fayth: butt the



man that fulfilleth the thinges containyd in the lawe, shall live in them. Christ hath delivered us from the curse of the lawe, and was made a cursed for us (for it is written: Cursed is everyone that hangeth on tree) that the blessinge of Abraham might come on the gentyls throwe Jesus Christ, that we might receave the promes of the sprete thorowe fayth.

Brethren I will speake after the manner of men: Though it be but a mans testament, yet no man despyseth it, or addeth eny thyng thereto when it is once alowed. To Abraham and his seede were the promyses made. He saith not, in thy seedes as in many: But in thy sede, as in won, which is Christ. This I saye that the lawe which began afterwarde, beyonde .iiij. C. and xxx. yeares, doth not disanull the testament, that was confermed of god unto Christward, to make the promes of none effect. For yf the inheritaunce come off the lawe, hit commeth not of promes: but god gave it unto Abraham by promes.

Wherefore then serveth the lawe? The lawe was added because of transgression (till the seede cam unto which seede the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is nott a mediator of one. Butt god is one. Ys the lawe then agaynst the promes off god? God forbid. Yff there had bene a lawe geven which coulede have geven lyfe: then no doute rightewesnes shulde have come by the lawe: but the scripture concluded all thinges under sinne, that the promes by the faith of Jesus Christ, shulde be geven unto them that beleve. Before that fayth cam, we were kept and shut uppe under the lawe, unto the fayth which shulde afterwarde be declared. 250v

Wherefore the lawe was oure scolemaster unto the tyme of Christ, that we myght be made rightewes by fayth. But after that faith is come, nowe are we no lenger under a scolemaster. For ye are all the sonnes of god, by the faith

The pistle of. S. Paul to the Galathians  
 which is in Christ Jesus. For all ye thatt are baptised, have  
 put Christ on you. Nowe is there no Jewe, nether greke:  
 there is nether bonde, nether fre: there is nether man, neth-  
 er woman: for all are one thyng in Christ Jesu. yf ye be  
 Christes, then are ye Abrahams seede, and heyres by  
 promes.

The .iiij. Chapter.

And I saye that the heyre as longe as he ys a chylde differth  
 not from a servaunt, though he be lorde of all, but is under  
 tuters and governors, untill the tyme apoynted of the father.  
 Even so we, as longe as we were children, wer in bondage  
 under the ordinacions of the worlde: but when the tyme  
 was full come, god sent his sonne borne of a woman, and  
 made bonde unto the lawe, to redeme them which were  
 under the lawe: that we thorowe eleccion shulde receave  
 the inheritaunce that belongeth unto the naturall sonnes.  
 Because ye are sonnes, God hath sent the sprete of his  
 sonne into oure hertes, which cryeth abba father. Where-  
 fore nowe arte thou not a servaunt, but a sonne. yff thou be  
 the sonne, thou arte also the heyre of god thorowe Christ.

2511 Notwithstondynge, when ye knewe not god, ye did  
 service unto them, which by nature were not goddes: butt  
 nowe seyng ye knowe god (ye rather are knowen of God)  
 howe is it that ye tourne agayne unto the weake and bed-  
 garly cerimones, whereunto agayne ye desyre afresshe to be  
 in bondage? ye observe the dayes, and monethes, and  
 tymes, and yeaes. I feare off you, lest I have bestowed on  
 you laboure in vayne.

Brethern I besech you, be ye as I am: for I am as ye are.  
 Ye have not hurte me. Ye knowe wele howe that thorowe  
 infirmitie of the flesshe, I preached the gospell unto you at  
 the fyrst: and my temptation which I suffered by reason of  
 the flesshe, ye despysed not, nether abhorred: but receaved  
 me as an angell of God: ye as Christ Jesus. Howe happy

were ye then? for I beare you recorde that yf it hat bene possible, ye wolde have digged out youre awne eyes, and have geven them to me. Am I so greatly become youre enmye, because I tell you the trueth?

They are gelous over you amysse. Ye they intende to exclude you that ye shulde be fervent to themwarde. It is good alwayes to be fervent, so it be in a good thyng, and not only when I am present with you.

My littel children (of whom I travayle in birth agayne untill Christ be fassioned in you) I wolde I were with you now, and coulde chaunge my voyce, for I stonde in a doute of you.

Tell me ye that desyre to be under the lawe: have ye not herde of the lawe? For it is written that Abraham had two sonnes, the one by a bondemayde, the wother by a frewoman. Yee and he which was of the bondewoman, was borne after the flesshe: but he which was of the frewoman, was borne by promes. Which thynges betoken mistery. For these wemen are two testamentes, the one from the mounte Sina, which gendreth unto bondage, which is Agar (For mounte Sina is called Agar in Arabia, and bordreth upon the citie which is now Jerusalem) and is in bondage with her Children. 251v

But Jerusalem, which is above, is fre: which is the mother of us all. For it is written: reioyce thou baren, that bearest no children: breake forthe and crye, thou that trauelest not. For the desolate hath many moo children, then she which hath an husband. Brethren we are after the maner off Isaac children of promes: But as then he that was borne carnally, persecuted hym that was borne spirituallly. Even so is it now. Neverthesse what sayth the scripture: Caste a waye the bondewoman and her sonne. For the sonne of the bondewoman shall not be heyre with the sonne off the frewoman. So then brethren we are not children of the bondewoman: but off the frewoman.

## The .v. Chapter.

Stond fast therfore in the libertie wherwith Christ hath made us fre, and wrappe nott youreselves agayne in the yoke of bondage. Be holde I Paul saye unto you, that yf ye be circumcised, Christ shall proffit you nothyng at all. I testifie agayne to every man which is circumcised that he is  
 252r bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe, and are fallen from grace. We loke for and hope to be iustified by the sprete which commeth of fayth. For in Jesu Christ, nether is circumcision enythyng worth, nether yet uncircumcision, but fayth which by love is myghty in operacion. Ye did runne wele. Who was a lett unto you, that ye shulde not obey the trueth? Even that counsell that is not of hym that called you. A lytel leuen doth leuen the whole lompe of dowe.

I have trust towarde you in god, that ye will be none otherwyse mynded. He that troubleth you shall beare his iudgement, whatsoever he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geveth ceased. I wolde to god they were sondred from you which trouble you Brethren ye were called into libertie, only lett not youre libertie be an occasion unto the flesshe but in love serve one another. For all the lawe is fulfilled in one worde, which is this: Thou shalt love thyne neighbour as thysilfe. Yf ye byte and devoure one another: take hede lest ye be consumed one of another.

I saye walke in the sprete, and fulfill not the lustes of the flesshe. For the flesshe lusteth contrary to the sprete, and the sprete contrary to the flesshe. These are contrary one to the other, so that ye cannot do that which ye wolde. But and yf ye be ledde off the sprete, then are ye not under the lawe. The dedes of the flesshe are manyfest, whiche are

these, advoutrie, fornicacion, unclennes, wantannes, ydolatrie, witchecraft, hatred, lawynge, zele, wrath, stryfe, sedicion, parte takynges, envyinge, murther, dronkennes, glottony, and soche lyke: off the which I tell you before, as I have tolde you in tyme past, that they which commit soche tynges shall not be the inheritours of the kyngdom of God: but the frute off the sprete is, love, ioye, peace, longesufferynge gentlenes, goodnes, faythfulnes, meknes, temperancy: Agaynst suche is there no lawe. They that are Christis, have crucified the flesshe with the appetites and lustes. Yf we live in the sprete let us walke in the sprete. Lett us nott be vayne glorious, provokynge one another, and envyinge one another. 252v

## The .vj. Chapter.

Brethren yff eny man be faullen by chaunce into eny faute: ye which are spretuall, helpe to amende hym, in the sprete of meknes: consyderynge thysilfe, lest thou also be tempted. Beare ye one anothers burthen: and so fulfill ye the lawe of Christ. Yff a man seme to hymselfe that he is somewhat when indede he is nothyng, the same deceaveth hymselfe in his ymaginacion. Let every man prove his awne worke, and then shall he have reioysynge in his awne silfe, and not in another. For every man shall beare his awne burthen.

Let hym that is taught in the worde, minister unto hym that teacheth hym in all good thynges. Be not deceived, god is not mocked. For whatsoever a man soweth, that shall he reepe. He that soweth in the flesshe, shall of the flesshe reepe corrupcion: but he that soweth in the sprete shall, of the sprete reepe lyfe everlastynge. Let us do good, and let us not faynte. For when the tyme is come we shall reepe without werynes. Whill we have therfore tyme lett us do good unto all men, and specially, unto them which are off the housholde of fayth. 253r

Boholde howe large a letter I have written unto you with myne awne honde. As many as desyre with uttwarde aperaunce to please carnally, they constrayne you to be circumcised, only because they wolde nott suffre persecucion with the crosse off Christ. For they themselves which are circumcised kepe not the lawe: but desyre to have you circumcised that they myght reioyce in youre flesshe. God forbid that I shulde reioyce but in the crosse of oure lorde Jesu Christ, wherby the worlde is crucified as touchynge me, and I as concernynge the worlde. For in Christ Jesu nether circumcision avayleth eny thyng at all nor uncircumcision: but a newe creature. And as many as walke acordynge to this rule, peace be on them, and mercy, and apon Israhel that pertayneth to god. From henceforth, let no man put me to busynes. For I beare in my bodye the markes of the lorde Jesu. Brethren the grace off oure lorde Jesu Christe be with youre sprete, Amen. Unto the Galathians written from Rome.

# The epistle of paul to the Ephesians. 253v

## The fyrst Chaper.

Paul an apostle off Jesu Christ, by the will off God.

To the saynctes at Ephesus, and to them whiche beleve on Jesus Christ.

Grace be with you and peace from god oure father, and from the lorde Jesus Christ.

Blessed be God the father of oure lorde Jesus Christ, which hath blessed us with all maner of spirituall blesinges in heavenly thynges by Christ, accordynge as he had chosen us in hym throwe love, before the foundation of the worlde was layde, that we shulde be sayntes, and without blame in his sight. And ordeyned us before unto him silfe that we shulde be chosen to heyres throwe Jesus Christ, accordynge to the pleasure of his will, to the prayse of his glorious grace, where with he hath made us accepted in the beloved.

By whom we have redempcion thorow his blud, that is to saye the forgevenes off synnes, accordynge to the riches of his grace, which grace he shed on us oboundantly in all wisdom, and prudency. And hath openned unto us the mistery of his will accordynge to his pleasure, and purposed the same in hymselfe to have it declared when the tyme were full come, that all thynges, botthe thynges which are in heven, and also the thynges which are in erthe, shulde be gaddered togedder, even in Christ: that is to saye in hym in whom we are made heyres, and were therto predestinate accordynge to the purpose off hym which worketh all thinges after the purpose off his owne will, that we shulde be unto the prayse off his glory, which before hoped in Christ. 254r

In whom also ye (after that ye herde the worde off trueth, I mean the gossell off youre health, wherin ye be-  
 leved) were sealed with that holy sprete off promes, which  
 is the ernest off oure inheritaunce, to redeme the possession  
 purchased unto the laude of his glory.

Wherfore even I (after that I herde off the fayth which  
 ye have in the lorde Jesu, and love unto all the saynctes)  
 cease not to geve thanks for you, makynge mencion off  
 you in my prayers, that the God off oure lorde Jesus  
 Christ, and the father off glory, myght geve unto you the  
 sprete of wisdom, and open to you the knowledge of hym-  
 silfe, and lighten the eyes of youre myndes, that ye myght  
 knowe what thyng that hope is, whereunto he hath called  
 you, and howe glorious the riches of his inheritaunce is  
 apou the saynctes, and what is the excedynge greatnes off  
 his power to uswarde, which beleve accordynge to the  
 workynge off that his mighty power, which he wrought in  
 Christ, when he raysed hym from deeth, and sett hym on  
 his right honde in heavenly thynges, above all rule, power,  
 and myght, and dominacion, and above all names that are  
 named, nott in this worlde only, but also in the worlde to  
 come. And hath put all thynges under his fete, and hath  
 made him above all thynges, the heed of the congregacion,  
 which is his body, and fulnes of hym, that filleth all in all  
 thynges.

#### The .ij. Chapter.

And hath quickened you also that were deedd in treas-  
 passe and synne, in the which in tyme passed ye walked,  
 acordynge to the course of this worlde, and after the govern-  
 er, that rueleth in the ayer, the sprete that worketh in the  
 children off unbelese, amonge the which we also had oure  
 conversacion in tyme past, in the lustes of oure flesshe, and  
 fullfilled the will off the flesshe, and of the mynde: and were  
 naturally the children of wrath, even as wele as wother.



But God which is rich in mercy thorow the greate love wherwith he loved us, even when we were deed by synne, hath quickened us with Christ (For by grace are ye saved) and with hym hath raysted us uppe, and with hym hath made us sitte in heevenly thynges, thorowe Jesus Christ, For to shewe in tymes to come the excedyng ryches of his grace, in kyndnes to uswarde, thorowe Christ Jesus. For by grace are ye made safe throwe fayth, and that not off youre selves: For it is the gyfte of God, and commeth not of workes, lest eny man shulde bost hymselfe. For we are his workmanship, created in Christ Jesu unto good workes, unto the which god ordeyned us before, that we shulde walke in them.

Wherefore remember that ye beyng in tyme passed gentyls in the flesshe, and were called uncircumcision off them 255r which are called circumcision in the flesshe, which circumcision is made by hondes: Remember I saye, that ye were att that tyme with outen Christ, and were reputed aliantes from the commenwelth of Israhel, and were fremde from the testaments of promes, and had no hope, and were without god in this worlde. but nowe in Christ Jesu, ye whych a whyle ago were farre off, are made nye by the bloude off Christ.

For he is oure peace, whych hath made off both wone, and hath broken doune the wall in the myddes, that was a stoppe bitwene us, and hath also put away thorowe his flesshe, the cause of hatred (thatt is to saye, the lawe of commaundementes contayned in the lawe written) for to make of twayne wone newe man in hymselfe, so makynge peace: and to reconcile bothe unto god in one body throwe his crosse, and slewe hatred therby: and cam and preached peace to you which were a farre of, and to them that were nye. For thorowe hym we bothe have an open waye in, in one sprete unto the father.

Nowe therfore ye are no moare strangers and foreners:

The pistle of. S. Paul to the Ephesians  
but citesyns with the saynctes, and of the housholde of  
god: and are bilt apon the foundation of the apostles and  
prophetes, Jesus Christ beyng the heed cornerstone, in  
whom every bildynge coupled togedder, groweth unto an  
holy temple in the lorde, in whom ye also are bilt togedder,  
and made an habitation for god in the sprete.

The .iij. Chapter.

For this cause I Paul the servaunt of Jesus am in bondes,  
For youre sakes which are gentyls. Yf ye have herde of the  
ministracion of the grace of god which is geven me to  
youwarde: For by revelacion shewed he this mistery unto  
me, as I wrote above in feawe wordes, wherby, when ye  
rede ye maye knowe myne understondynge in the minis-  
tery of Christ, which mistery in tymes passed was nott  
opened unto the sonnes of men as it is now declared unto  
his holy apostles and prophetes by the sprete: that the  
gentyls shulde be inheritours also, and of the same body,  
and partakers off his promys that is in Christ, be the  
meanes of the gospell, wherof I am made a minister, by the  
gyfte of the grace of god geven unto me, after the workynge  
of his power.

Unto me the lest of all sayntes is this grace geven, thatt I  
shulde preache amonge the gentyls the unsearchable  
ryches off Christ, and to geve light to all men, that they  
myght knowe what is the felyshippe of the mistery, which  
from the begynnynge off the worlde hath bene hid in God  
which made all thynges thorowe Jesus Christ, to the in-  
tent, that now unto the ruelars and powers in heven  
myght be knowen by the congregacion the manyfolde wis-  
dom of god, accordynge to the eternall purpose, which he  
purposed in Christ Jesu oure lorde, by whom we are bolde  
to drawe neye in that trust, whiche we have by fayth on  
hym. Wherefore I desire, that ye faynt not because of myne  
adversities which I suffre for you: which is youre prayse.

For this cause I bowe my knees unto the father of oure lorde Jesus Christ, which is father over all thatt ys called father In heven and in erth, that he wolde graunt you acor- dyng to the ryches of his glory, thatt ye maye be strenghted with myght by his sprete in the inner man, that Christ maye dwell in youre hertes by fayth, that ye beyng rote and grounded in love, myght be able to comprehend wyth all sayntes, what ys thatt bredth and length, deepth and heyth: and to knowe what is the love off Christ, which love passeth knowledge: that ye might be fulfilled with all manner off fulnes which commeth off God.

Unto hym that ys able to do excedyng abundantly, above all that we axe or thynke, accordyng to the power thatt worketh in us, be prayse in the congregacion by Jesus Christ, thorowe out all generacions from tyme to tyme. Amen.

*The .iiij. Chapter.*

I therfore which am in bondes for the lordes sake exhorte you, thatt ye walke worthy off the vocation wherwith ye are called, in all humblenes of mynde, and meknes, and longe sufferynge, forbearinge one another thorowe love, and that ye be dyligent to kepe the unitie of the sprete in the bonde of peace, beyng one body, and one sprete, even as ye are called in one hope of youre callynge. Let ther be but one lorde, one fayth, one baptim: one god and father of all, which is above all, thorowe all, and in us all. 256v

Unto every one of us is geven grace acordinge to the measure of the gyft of Christ. wherfore he sayth: He is gone uppe an hie, and hath ledde captivitie captive, and hath geven gyftes unto men. That he ascended: what meaneth it, butt that he also descended fyrst into the lowest parties of the erth? He that descended, is even the same also that ascended uppe, even above all hevens, to fulfill all thynges.

And the very same, made some Apostles, some prophetes, some Evangelistes, some Shepperdes, some Teachers: that the sainctes might have all thynges necessary to worke and minister withall, to the edifyinge of the body of Christ, tyll we everychone (in the unities of fayth, and knowledge of the sonne of god) growe uppe unto a parfayte man, after the measure of age which is in the fulnes off Christ: Thatt we henceforth be no moare chyl-dren waverynge and caryed with every wynde of doctryne, by the wylynes of men and craftynes, wherby they laye a wayte for us to deceave us.

Butt lett us folowe the trueth in love, and in all thynges growe in hym which is the heed, that ys to saye Christ, in whom all the body ys coupled and knet togedder, in every ioynt, wherewith one ministreth to another (acordynge to the operacion as every parte hath his measure) and increaseth the body, unto the edifyinge of itsilfe in love.

257r This I saye herfore, and testifie in the lorde, that ye henceforth walke not as wother gentyls walke, in vanities off their mynde, blynded in their understandynge, beyng straungers from the lyfe which is in god, thorowe the ignorancy that is in them, because off the blyndnes off their hertes: which beyng past repentaunce have geven themselves unto wantannes, to worke all manner of unclennes even with gredynes. But ye have not so learned Christ, Yf so be ye have herde off hym, and are taught in hym, even as the trueth is in Jesu: so as concernynge the conversacion in tyme past, laye from you that olde man, which is corrupte thorowe the deceavable lustes, and be ye renued in the sprete off youre myndes, and put on that newe man, which after a godly wyse, is shapen in ryghtewesnes, and true holynes. Wherfore putt away linge, and speake every man trueth unto his neighbour, for as moche as we are members one off another. Be angry, but synne nott: lett nott the sonne goo doune apon youre wrathe, geve no place

unto the backbyter, let hym that stole steale no moare, but let hym rather laboure with his hondes some good thinge, that he maye have to geve unto hym that nedeth.

Let no filthy communicacion procede out of youre mouthes: butt thatt whych is good to edefye withall, when nede ys: that it maye have faveour with the heares. And greve not the holy sprete off God, by whome ye are sealed unto the daye of redempcion. Let all bitternes, fearsnes and wrath, rorynge and cursyd speakynge, be put awaye from you, with all maliciousnes. be ye courteouse one to another, be mercifull forgevyng one another, even as God for Christes sake forgave you. 257v

*The .v. Chapter.*

Be ye counterfeters of god as dere children, and walke in love even as Christ loved us, and gave hymselfe for us, an offerynge and a sacrifice of a swete saver to god. So that fornicicion, and all unclennes, or covetousnes, be not once, named amonge you, as it becommeth saynctes: nether filthynes, nether folishe talkynge, nether gestinge, which are not comly: but rather gevyng of thanks. For this ye knowe, that no whormonger, other unclene person, or coveteous person (which is the worshipper off ymages) hath eny inheritaunce in the kyngdom of Christ, and of god.

Lett no man deceave you with vayne wordes. For thorowe soche thynges commeth the wrath off god apon the chyl dren of unbelcfe. Be not therfore companions with them. Ye were once dercknes, but are nowe light in the lorde.

Walke as Children of light. For the frute off the sprete is, in all goodnes, rightewesnes, and trueth. Accept thatt which is pleasyng to the lorde: and have no fellshippe with the unfrutfull workes of dercknes: butt rather rebuke them. For it is shame even to name those thynges which

are done of them in secrete: but all thinges, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is light. Wherefore he sayth: awake thou  
 258r that slepest, and stond uppe from deeth, and Christ shall geve the light.

Take hede therefore that ye walke circumspectly: not as foles: but as wyse, redemynge the tyme: for the dayes are evyll: wherefore, be ye nott unwyse, but understond what the will of the lorde is, and be not dronke with wyne, wherein is excesse: but be fulfilled with the sprete, speakynge unto youreselves in psalmes, and ymmes, and spirituall songes, syngynge and playinge to the lorde in youre hertes, gevyng thanks allways for all thynges in the name of oure lorde Jesu Christ to god the fater: submittynge youreselves one to another in the feare of god.

Wemen submit youreselves unto youre awne husbandes, as unto the lorde: For the husbande is the wyves heed, even as Christ is the heed off the congregacion, and the same is the saveoure off the body. Therefore as the congregacion is in subieccion to Christ, lykwyse let the wyves be in subieccion to their husbandes in all thinges. Husbandes love youre wyves, even as Christ loved the congregacion, and gave himsilfe for it, to sanctifie it, and clensed it in the fountayne of water thorowe the worde, to make it unto hymselfe, a glorious congregacion withoute spot, or wrynckle, or eny soch thyng: but that it shulde be holy and without blame.

So ought men to love their wyves, as their awne bodies. He that loveth his wyfe, loveth hymselfe. For no man ever yet, hated his awne flesshe: Butt norysshith, and cherisith itt: even as the lorde doth the congregacion: for we ar  
 258v members of hys body, off his flesshe, and of his bones. For this cause shall a man leave father and mother, and shall continue with hys wyfe, and two shalbe made one flesshe. This is a grett secrete, but I speake bitwene Christ and the

congregacion. Neverthesse do ye so that every one off you love hys wyfe truly even as hymselfe: And lett the wyfe se that she feare her husbände.

## The .vj. Chapter.

Chyldren obey youre fathers and mothers in the lorde: for so is it right. Honoure father and mother, that is the fyrst commaundement that hath eny promes, that thou mayst be in goode estate, and live longe on the erthe. Fathers, move not youre chyldren to wrath: butt brynge them uppe with the norter and informacion off the lorde. Servauntes be obedient unto youre carnall masters, with feare and trymblynge, in synghenes of youre hertes, as unto Christ: not with service in the eyesight as men pleasars: butt as the servauntes of Christ, doynge the wyll off god from the herte with good will, even as though ye served the lorde, and not men. And remember that whatsoever good thyng eny man doeth, thatt shall he receave agayne off the lorde, whether he be bonde or fre. and ye masters, do even the same thynges unto them, puttynge away threatenynge: and remember thatt even youre master also is in heaven, nether is there eny respecte off persone with hym.

Finally, my brethren be stronge in the lorde, and in the power of his myght. Put on the armour of god, that ye maye stonde stedfast agaynst the crafty assautes off the devyll. For we wrestle not agaynst flesshe and bloud: but agaynst ruele, agaynst power, and agaynst worldly ruelars of the darcknes of this worlde, agaynst spretuall wickednes in heavenly thynges. 259r

For this cause take unto you the armoure off god, that ye maye be able to resist in the evyll daye, and to stonde perfect in all thynges.

Stonde therfore and youre loynes gyrd aboute with veritie, havynge on the brestplate of rightewesnes, and shood with shewes prepared by the gospell of peace. Above all

take to you the shelde off fayth, wherwith ye maye quenche all the fyrie dartes of the wicked. and take the helmet off heelth, and the swearde of the sprete, which is the worde of god, and praye allwayes with all manner prayer and supplicacion: and that in the sprete: and watch therunto with all instance and supplicacion for all saynctes, and for me, that uttraunce maye be geuen unto me, that I maye open my mought boldly, to utter the secretes of the gospell, wherof I am a messenger in bondes, that therein I maye speake frely, as it becommeth me to speake.

But that ye maye also knowe what condicion I am in, and what I do, Tichicus my deare brother and faythfull minister in the lorde, shall shewe you off all thynges, whom I sent unto you for the same purpose, that ye myght knowe what case I stonde in, and that he myght comfort youre hertes.

259v

Peace be with the brethren, and love with fayth from god the fater, and from the lorde Jesu Christ. Grace be with all them which love oure lorde Jesus Christ in puernes, Amen. Sent from Rome unto the Ephesyans by Tichicus.



# The pistle of paul to the Phillippyans.

## The fyrst Chapter.

Paul and Timotheus the servauntes of Jesu Christ. To all the saynctes in Christ Jesu which are at Philippos, with the bisshaps, and deacons.

Grace be with you and peace from God oure father, and from the lorde Jesus Christe.

I thanke my god with all remembraunce off you, allwayes in my prayers for you all, and praye with gladnes, because of the fellowship which ye have in the gospell from the fyrst daye unto nowe, and am suerly certified off this, that he which began a god worke in you shall performe it untill the daye off Jesus Christ, as it becommeth me so to iudge off you all, because I have you in my herte, and have you also every one companions off grace with me, even in my bondes as I defende, and stablisse the gospell.

God beareth me recorde howe greatly I longe after you 260r  
all from the very herte rote in Jesus Christ. And this I praye, that youre love maye increase more and more in knowledge, and in all fealyng, that ye myght accepte thinges most excellent, that ye myght be pure and soche as shulde hurte no mannes conscience, untill the daye of Christ, filled with the frutes of rightewesnes, which frutes come by Jesus Christ unto the glory and laude of God.

I wolde ye understode brethern that my busynes is hap-  
pened unto the gretter furtherynge off the gospell. So that my bondes in Christ are manifest thorowe out all the iudgement hall: and in all wother places, in so moche that many off the brethren in the lorde are boldned thorowe my bondes, and dare more largely speake the worde without feare. Some there are whiche preache Christ of envie and

The pistle of. S. Paul to the Philippians  
stryfe, and some off good will. The one parte preacheth  
Christ off stryfe, and not purely, supposynge to adde more  
adversitie to my bondes. The other parte of love, because  
they se that I am sett to defend the gossell.

What thyng is this? Notwithstondynge by all manner-  
wayse, whether it be by occasion or of trueth, yet Christ is  
preached: and therefore I ioye. Yee and will ioye. For I  
knowe that this shalbe for my health, thorowe youre  
prayer, and ministringe of the sprete of Jesu Christ, as I  
hertely loke fore and hope, that in nothings I shalbe  
ashamed: but that with all confidence, as allwayes in  
260v tymes past, even soo now Christ shalbe magnified in my  
body, whether it be thorowe lyfe, or els deeth. For Christ  
is to me lyfe, and deeth is to me avauntage.

Yf it chaunce me to live in the flesshe, that is to me  
frutfull for to worke, and what to chose I wote not. I am  
constrayned of two thynges: I desyre to be lowsed, and to  
be with Christ, which thyng is best of all: Neverthelesse  
to abyde in the flesshe is moare nedfull for you. And this  
am I sure of, that I shall abyde, and with you all continue,  
for the furtheraunce and ioye of youre fayth, that ye maye  
moare abundantly reioyce in Jesus Christ throwe me, by  
my commynge to you agayne.

Only let youre conversacion be, as it becommeth the  
gossell of Christ: that whether I come and se you, or els  
be absent, I maye yet heare of you, that ye continue in one  
sprete, and in one soule labouryng as we do to mayntayne  
the fayth of the gossell, and in nothyng fearynge youre  
adversaries: which is to them a token of perdition, and to  
you a signe of health, and that of god For unto you it is  
geven, that not only ye shulde beleve on Christ: but also  
suffre for his sake, and have even the same fyght which ye  
sawe me have and now heare of me.

## The .ij Chapter.

If there be amonge you eny consolacion in Christ, yf there be eny comfortable love, yf there be eny fellowshipe of the sprete, yff there be eny compassion or mercy, fulfill my ioye, that ye drawe one waye, havynge one love, beynge of one acorde, and of one mynde, that nothyng be done thorowe stryfe or vayne glory, but in meknes of mynde. 261r  
 Let every person thynke every other man better then hymselfe, so that ye considre every man, not what is in hymselfe: But what is in wother men.

Let the same mynde be in you the which was in Christ Jesu: Which beynge in the shape off god, and thought it not robbery to be equall with god. Neverthelesse he made hymselfe of no reputacion, and toke on hym the shape of a servaunte, and becam lyke unto men, and was founde in his aparell as a man. He humbled hymselfe and becam obedient unto the deeth, even the deeth of the crosse. Wherefore God hath exalted hym, and geven hym a name above all names: that in the name off Jesus shulde every knee bowe, both of thynges in heven, and thynges in erth and thynges under erth, and that all tonges shulde confesse that Jesus Christ is the lorde unto the prayse of god the father.

Wherefore my dearly beloved, as ye have always obeyed, not when I was present only, but nowe moche more in myn absence, even so performe youre owne health with feare and tremblyng. For it is god which worketh in you, both the will and also the dede, even of good will.

Do all thyng without murmuryng and disputyng, that ye maye be fautesse, and pure, and the sonnes of God, without rebuke, in the middes of a croked, and a perverse nacion, amonge which se that ye shyne as lightes in the worlde, holdinge fast the worde of lyfe, unto my reioysyng in the daye of Christ, that I have not runne in 261v

The pistle of. S. Paul to the Philippians  
 vayne, nether have labored in vayne. Yee and though I be  
 offered uppe on youre sacrifice and youre servinge of god  
 in the fayth: I reioyce and reioyce with you all. For the  
 same cause also, reioyce ye, and reioyce ye with me.

I trust in the lorde Jesus for to sende Timotheus shortly,  
 unto you, that I also maye be off good comforte, when I  
 knowe what case ye stonde in. For I have no man that is so  
 lyke mynded to me, which with so pure affeccion careth  
 for youre matters. For all wother seke their awne, and not  
 that which is Jesus Christes. Ye knowe the proffe of hym,  
 howe that as a sonne with the father, so with me bestowed  
 he his labour apou the gospell. Hym trust I to sende as  
 sone as I knowe howe it will go with me. I trust in the lorde  
 that I also mysilfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus  
 unto you, my companion in laboure and felowesodier,  
 youre Apostle, and my minister at my nedes. For he  
 longed after you, and was full off hevines, because that ye  
 had herde saye that he shulde be sicke, and no doute he  
 was sicke, and that neye unto deeth, but god had mercy on  
 hym: not on hym only, but one me also, lest I shulde have  
 had sorowe upon sorowe.

I sent hym therfore the diligentliar, that when ye shulde  
 se hym, ye myght reioyce agayne, and I myght be the lesse  
 sorowfull. Receave hym therfore in the lorde with all  
 gladnes, and make moche off soche: because that for the  
 worke off Christ he went so farre, that he was nye unto  
 262r deeth, and regarded not his lyfe, to fulfill that service which  
 was lakyng on youre parte towarde me.

### The .iiij. Chapter.

Morover brethren myne, reioyce in the lorde, It greveth me  
 not to write the very same thynges unto you. For to you it is  
 a sure thyng. Beware of dogges, beware of evyll workers  
 Beware of dissencion: For we are circumcision which

worshippe god in the sprete, and reioyce in Christ Jesu, and have no confidence in the flesshe: though I have wheroff I myght reioyce in the flesshe. Yf eny wother man thynketh that he hath wheroff he myght trust in the fleesshe: moche moare I: circumcised the eyght daye, off the kynred off Israhell, off the trybe of Beniamyn an Ebrue borne of the Ebrues: as concernynge the lawe, a pharisyae, and as concernynge ferventnes I persecuted the congregacion, and as touchynge the rightewesnes which is in the lawe I was soche a won as no man coulde complayne on.

But the thynges that were wynnynge unto me I counted losse for Christes sake. Ye I thinke all thynges but losse for that excellent knowledges sake of Christ Jesu my lorde: For whom I have counted all thynges losse, and do iudge them but donge, that I myght wyne Christ, and myght be founde in hym, nott havynge myne awne rightewesnes which is off the lawe: But that which spryngeth off the ffayth which is in Christ. I mean the rightewesnes which commeth of God throwe fayth in knowynge hym, and the vertue of his resurreccion, and the fellowshipe of his pas- 262v  
sions, that I myght be conformable unto his deeth, yf by eny meanes I myght attayne unto the resurreccion from deeth.

Not as though I had all redy receaved it, other were all redy perfect: but I folowe, yf that I maye comprehend that, wherein I am comprehended of Christ Jesu. Brethren I counte not mysilfe that I have gotten it: but one thyng I saye: I forget that which is behynde me, and stretche mysilfe unto that which is before me and preace unto the marke apoynted, to obtayne the rewarde of the hye callynge of God in Christ Jesu. Let us therfore as many as be  
perfect be thus wyse minded: and yf ye be other wyse minded, I praye God open even this unto you. Neverthelesse in that whereunto we are come, let us procede by one rule, that we maye be off one acorde.

Brethren counterfayte me, and loke on them which walke even so, as ye have us for an ensample. For many walke (off whom I have tolde you often, and nowe tell you wepyng) that they are the enemyes off the crosse off Christ, whose ende is dampnacion, whose God is their bely and glory to their shame, which are worldly mynded. But oure conversacion is in heven, from whence we loke for the saveour Jesus Christ, which shall chaunge into another fassion oure vile bodies, that they maye be fassioned lyke unto his glorious body, acordynge to the workynge wherby he is able to subdue all thynges unto hymselfe.

263r

## The .iiij. Chapter.

Herfore brethren dearly beloved and longed for, my ioye and croune, so continue beloved in the lorde. I praye Eudias, and beseche Sintiches that they be of one accorde in the lorde. Yee and I beseche the faythfull yockfelowes, helpe the wemen which labored with me in the gospel, and with Clement also, and with wother my labourfellowes, whose names are in the boke off lyfe. Reioyce in the lorde alwaye, and agayne I saye reioyce. Lette youre softenes be knowen unto all men. The lorde is even at honde. Be nott carfull: butt in all thynges shewe youre petition unto god in prayer and suplecacion with gevyng off thanks. and the peace off god which passeth all understondynge kepe youre hertes, and myndes in Christ Jesu.

Furthermore brethren, whatsoever thynges are true, whatsoever thynges are honest, whatsoever thynges are iust, whatsoever thynges are pure, whatsoever thynges pertaine to love, whatsoever thynges are off honest reporte, yff there be eny verteous thyng, yf there be eny laudable thyng, those same have ye in youre mynde, which ye have both learned and receaved, herde and also sene in me: those thynges do, and the god of peace shalbe with you. I

reioysed in the lorde greatly, that nowe at the last ye are revived, and are wexed myndfull of me agayne in that wherin ye were also myndfull, but ye lacked oportunitie. I speake not because of necessitie, For I have learned in whatsoever estate I am, therewith to be content. I can both cast doune mysilfe, I can also excede. Everywhere, and in all thynges I am instructed, both to be full, and to be hongry: to have plenty, and to suffre nede. I can do all thynges thorow the helpe off Christ, which strengtheth me. Nottwithstondynge ye have wele done, that ye bare parte with me in my tribulacion. 263v

Ye of Phillippos knowe that in the begynnyng of the gospell, when I departed from Macedonia, no congregacion bare parte with me as concernynge gevyng and receavyng but ye only. For when I was in Tessalonica, ye sent once, and afterwarde agayne, unto my nedes: nott that I desyre gyftes: butt I desyre abundant frute on youre parte. I receaved all, and have plentie. I was even filled after that I had receaved of Epaphroditus, that which cam from you, an odour that smelleth swete, a sacrifice accepted and plesaunt to God. My god fulfill all youre nedes thorowe his glorious ryches in Jesu Christ.

Unto God and oure father be prayse for ever more Amen. Salute all the sanctes in Christ Jesu. The brethren which are with me grete you. All the sanctes salute you. and most of all they which are of the Emperours housholde. The grace off oure lorde Jesu Christ be with you all Amen. Sent from Rome by Epaphroditus.

## The pistle off paul unto the Collossyans.

### The fyrst Chapter.

Paul an Apostle off Jesu Christ by the will of god, and brother Timotheus.

To the sayntes which are at Colossa: and brethren that beleve in Christ.

Grace be with you and peace from god oure father, and from the lorde Jesus Christ.

We geve thanks to god the father of oure lorde Jesus Christ alwayes for you in oure prayers, sence we herde of youre fayth which ye have in Christ Jesu: and of the love which ye beare to all sayntes for the hopes sake which is layde uppe in store for you in heven, of which hope ye have herde by the true worde off the gospell, which is come unto you, even as it is into all the worlde, and is frutfull as it is amonge you, from the fyrst daye in the which ye herde of it, and had experience of the grace of god in the trueth, as ye learned of Epaphra oure deare felowe servaunt, which is for you a faythfull minister in Christ, which also declared unto us youre love, which ye have in the sprete.

264v For this cause we also, sence the daye we herde of hit have not ceasyd prayinge for you, and desyringe that ye myght be fulfilled with the knowledge of his will, in all wisdom and spretuall understonnyng, that ye myght walke worthy of the lorde in all thynges thatt please, beynge frutfull in all good workes and encreasyng in the knowledge of God strengthened with all myght, throwe hys glorious power, unto all pacience, and longe sufferynge, with ioyfulnes, gevyng thanks unto the father which



hath made us mete to be part takers of the enheritaunce of saynctes in light.

which hath delivered us from the power of dercknes, and hath translated us into the kyngdom of his dere sonne, in whom we have redempcion thorowe his bloud, that is to saye forgevenes of sinnes, which is the ymage of the invisible god, fyrst begotten before all creatures: for by him were all thynges created, thynges that are in heven, and thynges that are in erth: thynges visible, and thynges invisible: whether they be maieste or lordshippe, other rule or power. All thynges are creatyd by hym, and in hym, and he is before all thynges, and in hym all thynges have there beynge.

And he is the heed of the body, that is to wit of the congregacion, he is the begynnyng and fyrst begotten of the deed, that in all thynges he might have the preeminence. For it pleased the father that in hym shulde all fulnes dwell, and by hym to reconcile all thyng unto hymselfe, and to set at peace by him throw the bloud of his crosse both thynges in heven and thynges in erth.

And you (which were in tymes past straungers and enymes, because youre myndes were set in evle workes) hath he now reconciled in the body of his flesshe thorowe deeth, to make you holy, and soche as no man coulde complayne on, and without faut in his awne sight, yf ye continue grounded and stablysshed in the fayth, and be not moved away from the hope of the gospell, wherof ye have herde, howe that it is preached amonge all creatures, which are under heven, wherof I Paul am made a minister. 265r

Nowe ioye I in my passions which I suffre for you, and fulfill that which is behynde off the afflictions off Christ in my flesshe for his boddies sake, which is the congregacion, wherof am I made a minister acordynge to the ordinaunce of god, which ordinaunce was geven me unto you warde,

to fulfill the worde of god, that mistery hid sence the worlde began, and sence the begynnyng of generacions: But nowe is opened to his saynctes, to whom god wolde make knowen the glorious riches of his mistery amonge the gentyls, which riches is Christ in you, the hope of glory, whom we preach warnynge all men, and teachynge all men in all wisdom, to make all men parfait in Christ Jesu: Wherin I also labour and stryve, even as far forth as hys workynge worketh in me myghtely.

### The seconde Chapter.

265v I wolde ye knewe what fyghtinge I have for youre sakes and for them of Ladicia, and for as many as have not sene my parson in the flesshe, that their hertes myght be comforted and knet togedder in love, and in all ryches of full understandynge, for to knowe the mistery off God the father and of Christ in whom are hid all the treasures of wisdom and knowledge. This I saye lest eny man shulde begylde you with entysynge wordes. For though I be absent in the flesshe, yet am I present with you in the sprete ioyinge and beholding the order that ye kepe, and youre stedfast fayth in Christ. As ye have therfore receaved Christ Jesu the lorde, even so walke roted and bylt in hym, and stedfaste in the fayth, as ye have learned: and therin be plenteous in gevyng thanks.

Beware lest eny man come and spoyle you thorowe philosophy and disceatfull vanitie, thorowe the tradicions of men, and ordinacions after the worlde, and not after Christ. For in him dwelleth all the fulnes of the godheed boddyly, and ye are full in him, which is the heed of all rule and power, in whom also ye are circumcised with circumcision made without hondes, by puttyng of the sinfull boddy of the flesshe, thorowe the circumcision that is in Christ, In that ye are buried with him thorowe baptism, in whom ye are also rysen agayne thorowe fayth, that

is wrought by the operacion of god which raysed hym from deeth.

And hath with hym quyckened you also which were deed in synne and in the uncircumcision of youre flesshe, and hath forgiven us oure trespasses, and hath put out the obligacion that was agaynst us, made in the lawe written, and thatt hath he taken out of the waye, and hath fastened it on his crosse, and hath spoyled rule and power, and hath made a shewe of them openly, and hath triumphed over them in his awne persone.

Let no man therfore trouble youre conciences aboute meate and drynke: or for a pece of an holydaye, as the holydaye of the newe mone or of the saboth daye, which are nothinge but shaddowes of thynges to come: but the body is in Christ. Lett noo man make you shute at a wronge marke, which after his awne ymaginacion walketh in the humblenes and holynes of angels, thinges which he never sawe: causlesse pufte uppe with his flesshly mynde, and holdeth not the heed, wherof all the body by ioyntes and couples receaveth norisshment, and is knet togedder, and encreaseth with the in creasyng that cometh of god. 266r

Wherefore if ye be deed with Christ from doctrine of the worlde: Why as though ye yet lived in the worlde, are ye ledde with tradicions of them that saye? Touche not, Tast not, Handle not: which all perysshe with the usynge of them, and are after the commaundmentes, and doctryns of men: which thinges have the similitude of wisdom in chosen holynes, and humblenes, and in thatt they spare not the body, and do the flesshe no worshyppe unto his nede.

The .iiij. Chapter.

If ye be then rysen agayne with Christ seke those thynges which are above, where Christ sitteth on the right honde

of god. Set youre affeccion on thynges that are above, and not on thynges which are on erth. For ye are deed, and youre lyfe is hid with Christ in god. When Christ which is oure lyfe shall shewe hymselfe, then shall ye also apere with hym in glory.

266v

Mortifie therfore youre members which are on the erth, fornicacion, unclennes, unnaturall lust, evyll concupiscence, and coveteousnes which is worshippinge off ydols: for which thynges sakes the wrath of god falleth on the chyl dren off unbeleve. In which thynges ye walked once, when ye lived in them.

But nowe put ye also away from you all thynges, wrath, fearsnes, maliciousnes, cursed speakyng, filthy speakyng out of youre mouthes. Lye not one to another, seyng that ye have put off the olde man with his workes, and have putt on the nue, which is renued in knowledge of god, after the ymage of hym that made hym, where is nether greke ner iewe, circumcision nor uncircumcision, Barbarous or Sithian, bonde or fre: Butt Christe is all in all thynges.

Nowe therfore as elect of god, holy and beloved, put on tender mercie, kyndnes, humblenes of mynde, meknes, longe sufferyng, forbearyng one another, and forgevyng one another (if eny man have a quarrell to another) even as Christ forgave you, even so do ye. Above all these thynges put on love, which is the bonde off perfectnes, and the peace of god rule in youre hertes, to the which peace ye are called in one body: and sethaye be thankfull.

Let the worde of god dwell in you plenteously in all wysdom. Teache and exhorte youre awne selves, in psalmes, and hymnes, and spretuall songes which have favour with them, syngyng in youre hertes to the lorde. And all thinges (whatsoever ye do in worde or dede) do in the name of the lorde Jesu, gevinge thanks to god the father by him.

267r

Wyves submit youreselves unto youre awne hus-  
bandes, as it is comly in the lorde. Husbandes love youre  
wyves and be nott bitter unto them. Children obey youre  
fathers and mothers, in all thinges, for that is wele plea-  
synge unto the lorde. Fathers rate not youre children, lest  
they be of a desperate mynde. Servauntes be obedient unto  
youre bodyly masters in all thynges: not with eye service as  
men pleasers, but in synglenes of herte fearynge god. And  
whatsoever ye do, do it hertely as though ye did it to the  
lorde, and not unto men, remembrynge that of the lorde ye  
shall receave the rewarde of inheritaunce, for ye serve the  
lorde Christ. But he that doth wronge, shall receave for the  
wronge that he hath done: for there is no respect of per-  
sons. Ye masters do unto youre servauntes that which is  
iust and egall, remembrynge that ye have also a master in  
heven.

*The .iiij. Chapter.*

Continue in prayer and watch in the same with thanks-  
gevyng, praynge also for us that god open unto us the dore  
of utteraunce, that we maye speake the mistery of Christ  
(wherfore I am in bondes) that I maye utter it, as it becom-  
meth me to speake. Walke wisely to them that are without,  
and redeme the tyme. Let youre speache alwaye have fa-  
veoure with it and be salted, that ye maye knowe howe to  
answer every man.

The deare brother Tichicos shall tell you off all my  
busynes, which is a faythfull minister, and felowe ser-  
vaunt in the lorde, whom I have sent unto you for the same  
purpose, that he myght knowe howe ye do, and myght  
comfort youre hertes, with one Onesimus a faythfull, and  
a beloved brother, which is one of you. They shall shewe  
you of all thynges which are a doynge here.

267v

Aristarchus my preson felowe saluteth you, And Mar-  
cus Barnabassis sisters sonne: as touchynge whom, ye

receaved commaundementes. Yff he come unto you receave hym: and Jesus which is called Justus, which are of the circumcision. These only are my workfelowes unto the kyngdom of god, which were unto my consolacion. Epaphras the servaunt of Christ, which is one of you, saluteth you, and allwayes laboreth fervently for you in prayers that ye maye stonde perfet, and full in all that is the will off God. I beare hym recorde that he hath a fervent mynde towarde you, and towarde them of Laodicia and them off Hierapolis. Deare Lucas the phisicion greteth you, and Demas. Salute the brethren which are of Laodicia, and salute Nymphas, and the congregacion which is in his housse. And when the pistle is reed of you, make that it be reed in the congregacion of the Laodicians also: and that ye lykewyse rede the pistle of Laodicia. And saye to Archippus: Take hede to thyne office that thou hast receaved in the lorde, that thou fullfill it. The salutacion by the honde of me Paul. Remember my bondes Grace be with you, Amen. Sent from Rome by Tichicus, and Onesimus.

# The fyrst pistle off paul to the Tessalonyans.

268r

## The fyrst Chapter.

Paul, Silvanus, and Timotheus.

Unto the congregacion of the Tessalonians, in God the father, and in the lorde Jesus Christ. Grace be with you, and peace from god oure father, and from the lorde Jesus Christ.

We geve god thanks allwaye for you all, makynge mension of you in oure prayers withoutt ceasyng, and call to remembraunce youre worke in the faythe, and labour in love and perseveraunce in the hope of oure lorde Jesus Christ, in the sight of God oure father: because we knowe brethren beloved of god, howe that ye are electe For oure gospell cam not unto you in worde only, but also in power, and also in the holy gost and in moche certaynte, as ye knowe howe that we behaved oureselves amonge you, for youre sakes.

And ye counterfaited us, and the lorde: and receaved the worde in moche affliccion, with ioye of the holy gost: so that ye were an ensample to all that beleve in Macedonia, and Achaia. For from you sounded out the worde off the lorde, nott in Macedonia and in Achaia only: but youre fayth also which ye have unto god, spred hēsilfe abroad in all quartars, so gratly that it nedeth not us to speake eny thyng at all: for they themselves shewe of you what maner of entrynge in we had unto you, and howe ye 268v  
toured to god from ymages for to serve the livynge and true god, and for to loke for his sonne from heven, whom he raysted from deeth: I mean Jesus which delivereth us from wrath to come.

## The .ij. Chapter.

For ye youreselves brethren knowe of oure entraunce in unto you, howe that it was not in vayne: but even after that we had suffered before and where shamfully entreated at Phillippos (as ye wele knowe) then were we bolde in oure God to speake unto you the gospell off God, with moche stryvynge. Oure exhortacion was not to brynge you to errour, nor yet to unclennes, nether was it with gyle: but as we were alowed of God, that the gospell shulde be comytted unto us: even so we speake, not as though we entended to please men, butt God, which trieth oure hertes.

Nether was oure conversacion at eny tyme with flatterynge wordes (as ye wele knowe) nether in cloked covetousnes, God is recorde: nether sought we prayse of men, nether of you, nor yet of eny wother, when we myght have bene chargeable, as the apostles of Christ: but we were tender amonge you, even as a norssse cheressheth her children, so was oure affeccion towarde you oure goode will was to have dealte unto you, not the gospell off God only: but also oure owne soules, because ye were deare unto us.

269r Ye remember brethren oure laboure and tra vayne. For we labored daye and nyght, because we wolde not be grevous unto eny off you, and preached you the gospell of God. Ye are witnesses, and so is god, howe holyly and iustly (that no man coulde blame us) we behaved ourselves amonge you that beleve, as ye knowe howe that we exhorted and comforted, and besought every one off you, as a father his children, that ye wolde walke worthy of the lorde, which hath called you unto his kyngdom and glory.

For this cause thanke we god without ceasyng, because that when ye received of us the worde, wherwith God was preached, ye received it not as the worde of man: but even as it was in dede, the worde of God, which



worketh in you that beleve. For ye brethren did counterfaite the congregacions of god which in iewry are in Christ Jesu: for ye have suffered lyke thynges of youre kynsmen, as we oureselves have suffered of the Jewes, which as they kylled the lorde Jesus and their one prophetes, even so have they persecuted us, and God they please not, and are contrary to all men: and forbid us to preache unto the gentyls, that they myght be saved, to fulfill their synnes: For the wrath off God is come on them, even to the utmost.

For as moch brethren as we are kept from you for a season, as concernynge the bodyly presence but not in the herte, we enforced the more to se you personally with great desire, and therfore we wolde have come unto you, I Paul once and agayne: but Satan withstode us. For what is oure hope or ioye, or croune off reioysynge? are not ye it in the presence off oure lorde Jesus Christ at his commynge? yes ye are oure glory and ioye. 269v

### The .iiij. Chapter.

Wherefore sence we coulde no lenger forbear, hit pleased us to remayne at Athens alone, and sent Timotheus oure brother and minister of god, and oure labourefelowe in the gospell of Christ, to stablysshe you, and to comforte you ovre youre fayth, that no man shulde be moved in these afflictions. For ye youreselves knowe that we are even apoynted thereunto. For verely when I was with you, I tolde you before that we shulde suffre tribulacion even as it cam to passe, and as ye knowe. For this cause, when I coulde no lenger forbear, I sent that I myght have knowledge of youre fath, lest haply the tempter had tempted you, and that oure labour had bene bestowed in vayne.

Nowe latly when Timotheus cam from you unto us and declared to us youre fayth, and youre love, and howe that ye have good remembraunce of us allwayes, desyringe to se us, as we desyre to se you. Therfore brethren had I

434        The fyrst pistle of. S. Paul to the Tesselonians.  
consolacion in you, in all youre aduersite, and necessite  
throu gh youre fayth. For nowe are we alive if ye stonde  
stedfast in the lorde. For what thanks can we recompence  
to god agayne for you, over all the ioye that we ioye for  
yours sakes before oure god, whyle we nyght and daye  
praye excedyngly, that we myght se you presently, and  
myght fulfill that which is lackyng in youre fayth.

270r        God hymselfe oure father, and oure lorde Jesu Christ  
gyde oure iorney unto you: and the lorde increace you, and  
make you flowe over in love one towarde another, and  
towarde all men, even as we do towarde you, to stablysshe  
yours hertes that they myght be without ought to be com-  
playned on, in holynes before God oure father, at the com-  
myng of oure lorde Jesu Christ, with all is saynctes.

#### The .iiij. Chapter.

Furthermore we beseche you brethren, and exhorte you in  
the lorde Jesu, that ye increace more and more, even as ye  
have receaved of us, howe ye ought to walke and to please  
God. Ye remember what commaundmentes we gave you  
in the name of the lorde Jesu. For this is the will of god,  
which is youre sanctifyng, that ye shulde abstayne from  
fornicacion, that every one of you shulde knowe howe to  
kepe his vessel in sanctifyng and honoure, and not in the  
lust of concupiscence, as do the hethen, which knowe not  
god, that no man goo beyonde, and defraude his brother  
in bargaynyng, because the lorde is a venger of all suche  
thynges: as we tolde you before tyme, and testified unto  
you. For god hath not called us unto unclennes: but unto  
sanctifyng. He therefore that despiseth, despiseth not  
man, but God, which hath sent his holy sprete amonge  
you.

But as touchyng brotherly love, ye nede not that I write  
unto you. For ye are taught of god to love one another. Ye  
and that thyng verely ye do unto all brethren, which are

thoroweoute all Macedonia. We beseche you brethren 270v  
thatt ye encrease, more and more, and that ye studdy to be  
quyet, and to medle with youre owne busynes, and to  
worke with youre owne hondes, as we commaunded you:  
that ye maye behave youre selves honestly towarde them  
that are without and that nothyng be lackynge unto you.

I wolde not brethren have you ignoraunt as concer-  
nyng them which are fallen aslepe, that ye sorowe not as  
wother do which have no hope For yf we beleve that Jesus  
died, and rose agayne: even so them also which slepe by  
Jesus, will god brynge agayne with hym. And this saye  
we unto you in the worde of the lorde, that we which live  
and are remaynyng in the commynge of the lorde, shall  
not come yerre they, which slepe For the lorde hymselfe  
shall descende from heaven with a shute, and the voyce off  
the archangyll, and trompe of God. And the deed in  
Christe shall aryse fyrst: then shall we which live and  
remayne, be caught uppe with them also in the cloudes to  
mete the lorde in the ayer. And so shall we ever be with the  
lorde. Wherefore comfort youre selves one another with  
these wordes.

### The .v. Chapter.

Of the tymes and seasons brethren ye have no nede that I  
write unto you: for ye youre selves knowe perfectly, that  
the daye of the lorde shall come even as a thefe in the nyght.  
When they shall saye peace and no daunger, then com-  
meth on them soden destruccion, as the travalyng off a  
woman with childe, and they shall nott scape. But ye 271r  
brethren are not in darcknes, that that daye shulde come  
on you as it were a thefe. Ye are all the children of light,  
and the chyldren of the daye: we are nott off the nyght,  
nether off darcknes.

Therefore let us not slepe as do wother: but let us watch  
and be sober. For they that slepe, slepe in the nyght: and

436        The fyrst pistle of. S. Paul to the Tesselonians.  
they that be dronken, are dronken in the nyght. But lett us  
which are of the daye be sober, armed with the brest plate  
of fayth and love, and with hope of health, as an helmet.  
For god hath not apoynted us to wrath: but to obtayne  
health by the meanes off oure lorde Jesu Christ, which  
died for us: that whither we wake or slepe, we shulde live  
togedder with him.

Wherfore comforte youreselves togedder, and edyfie  
one another, even as ye do.

We beseche you brethren, thatt ye knowe them which  
laboure amonge you, and have the oversight of you in the  
lorde, and geve you exhortaciion, that ye have them the  
more in love, For their workes sake, and be at peace with  
them. We desyre you brethren warne them that are unruly,  
comforte the feble mynded, forbear the weake have con-  
tinuall pacience towarde all men. Se that none recompence  
evyll for evyll unto eny man: but ever folowe that whiche  
is good, both amonge youreselves, and to all men. Reioyce  
ever. Praye continually. In all thynges geve thanks. For  
this is the will off God in Christ Jesu towarde you.

271V        Quenche not the sprete, despise nott prophesyng. ex-  
amen all thynges. Repe that which is good. abstayne from  
all suspicious thyng. The very god of peace sanctifie you  
thorowout. And I praye God that youre whole sprete,  
soule, and body, be kept faultlesse unto the commynge of  
oure lorde Jesus Christ. faythfull is he, which called you:  
which will also do it. Brethren, praye for us. Grete all the  
brethren with an holy kysse. I charge you in the lorde, that  
this pistle be redde unto all the wholly brethren. The grace  
off the lorde Jesus Christ be with you. Amen. The fyrst  
pistle unto the Tesselonyans written from Athens.

## The seconde pistle off Paul to the Tessalonyans.

272r

### The fyrst Chapter.

Paul, Silvanus, and Timotheus.

Unto the congregacion off the Tessalonyans, which are in god oure father, and in the lorde Jesus Christ.

Grace be with you and peace from God oure father, and from the lorde Jesus Christ.

We are bounde to thanke god allwayes for you breth-  
ren, as itt is mete, because that youre fayth groweth exce-  
dyngly, and every one of you swymmeth in love towarde  
another betwene youreselves, so thatt we reioyce off you in  
the congregacions off god, over youre pacience and faith in  
all youre persecucions, and tribalacions that ye suffre:  
which is a token of the rightewes iudgement of god, that ye  
are counted worthy of the kyngdom of god, for which ye  
also suffre. Hit is verely a rightewes thyng with god, to  
recompence tribulacion to them that trouble you: and to  
you which are troubled rest with us, when the lorde Jesus  
shall shewe hymselfe from heven, wyth his myghty angels,  
in flammyng fyre, rendryng vengeaunce unto them that  
knowe not god, and to them that obeye nott unto the gos-  
pell off oure lorde Jesus Christ, which shalbe punnysshed 272v  
with everlastynge damnacion, from the presence of the  
lorde, and from the glory of his power, when he shall come  
to be glorified in his saynctes, and to be made marvelous  
in all them that beleve: because oure testimonye that we  
had unto you, was beleved even the same daye that we  
preched it. Wherefore we praye allwayes for you that oure  
god make you worthy of the callynge, and fulfill all delec-  
tacion off goodnes, and the worke off fayth, with power:

438 The seconde pistle of. S. Paul to the Tessalonians.  
that the name off oure lorde Jesus Christ maye be gloryfied  
in you, and ye in hym, thorowe the grace of oure God, and  
of the lorde Jesus Christ.

The seconde Chapter.

We beseche you brethren by the commynge of oure lorde  
Jesu Christ, and in that we shall assemble unto hym, that  
ye be nott sodenly moved from youre mynde, and be not  
troubled, nether by sprete, nether by wordes, nor yet by  
letter, which shulde seme to come from us, as though the  
daye of Christ were at honde. Let no man deceave you by  
eny meanes, for the lorde commeth not, excepte there come  
a departynge fyrst, and that that synfull man be opened,  
the sonne of perdition which is an adversarie, and is ex-  
alted above all that is called god, or that is worshipped: so  
that he shall sitt in the temple of god, and shewe hymselfe  
as god.

273r Remember ye not, that when I was yet with you, I tolde  
you these thynges: and nowe ye knowe what withholdeth:  
even thatt he myght be uttered at his tyme. For alredy the  
mistry off iniquytie worketh. Only he that holdeth, let  
him nowe holde, untill hit be taken out of the waye, and  
then shall that wicked be uttered, whom the lorde shall  
consume with the sprete off hys mouth, and shall destroye  
with the aparence of his commynge, even hym whose  
commynge is by the workynge off Satan, wyth all lyinge  
power, signes, and wonders: and in all deceavablenes off  
unrightewesnes, amonge them that perysse: because they  
have nott receaved the love off the trueth, thatt they myght  
have bene saved. And therfore god shall sende them  
stronge delusion, that they shulde beleve lyes: thatt all they  
myght be damned which beleved not the trueth, but had  
pleasure in unrightewesnes.

We are bounde to geve thankes alwaye to god for you  
brethren beloved off the lorde, for because that God hath

from the begynnyng chosen you to health, thorowe sanctifyinge off the sprete, And thorowe belevynge the trueth: whereunto he called you by oure gospell, to obayne the glory that commeth of oure lorde Jesu Christ.

Therefore brethren stonde fast and kepe the ordinacions, which ye have learned: whether it were by oure preachinge, or by oure pistle: Oure lorde Jesu Christ hymselfe, and god oure father, which hath loved us, and hath geven us everlastynge consolacion, and goode hope thorowe grace, comforte youre hertes, and stablysshe you in all sayinge, and goode doynge.

The .iiij. Chapter.

273v

Furthermore brethren praye for us, that the worde of god maye have fre passage, and be gloryfied, as it is with you: and thatt we maye be delivered from unresonable and evyll men. For all men have not fayth: but the lorde is faythfull, which shall stablysshe you, and kepe you from evyll. We have confidence throw the lorde to youwarde, that ye both do, and will do, that which we commaunde you. And the lorde gyde youre hertes unto the love off God, and pacience of Christ.

We requyre you brethren in the name of oure lorde Jesu Christ, that ye withdrawe yourselves from every brother that walketh inordinatly, and not after the institution which ye received of us. Ye yourselves knowe howe ye ought to counterfayte us: For we behaved not ourselves inordinatly amonge you. Nether toke we breed of eny man for nought: but wrought with laboure and travayle nyght and daye, because we wolde not be grevous to eny off you: nott butt that we had auctorite: butt to make ourselves an insample unto you, to counterfayte us. For when we were with you, this we warned you off, that yf there were eny which wolde nott worke, that the same shulde not eate.

440 The seconde pistle of. S. Paul to the Tessalonians.

274r We have herde saye no dout that there are some which walke amonge you inordinatly, and worke not at all, but are besybodies. Them that are soche, we commaunde and exhorte in the name off oure lorde Jesu Christ, that they worke with quyetnes, and eate their breed. Brethren be not weary in well doynge. Yff eny man obey nott oure sayinges, sende us worde off hym by a letter: and have no companie with hym, that he maye be ashamed: And count hym not as an enemy: but warne hym as a brother.

The very lorde off peace, geve you peace allwayes, by all meanes. The lorde be with you all. The salutacion off me Paul wyth myne awne honde. This is the token in all pistles. So I write. The grace of oure lorde Jesus be with you all Amen. Sent from Athens.



# The fyrst pistle off Paul unto Timotheus.

274v

## The fyrst Chapter.

Paul an Apostle of Jesus Christ, by the commaundement of god oure savioure, and of the lorde Jesu Christ, which ys oure hope.

Unto Timothe hys naturall sonne in the fayth.

Grace mercy and peace from god oure father, and from the lorde Jesu Christ.

As I besought the to abyde styll in Ephesus when I departed into macedonia, even so do that thou warne some that they teache no nother wyse: nether geve hede to fables and genealogies, which are endlesse, and brede doutes, more then godly edyfyinge which is by faith: for the ende of the commaundament is love that commeth off a pure herte and of a good conscience, and of fayth unfayned: from the which thynges, some have erde, and have turned unto vayne iangelynge, because they wolde be doctours in the scripture, and yett understonde nott what they speake, nether wherof they afferme.

We knowe that the lawe is god, yf a man use it lawfully, understandinge this, howe that the lawe is not geven unto a righteous man, butt unto the unrighteous and disobedient, to the ungodly and to synners, to unholy and unclean, to murtherers of fathers and murtherers of mothers, to manquellars and whormongers: to them that defile themselves with mankynde: to menstealers: to lyars and to periured, and so forth yf there be eny wother thyng that is contrary to holsome doctryne accordynge to the glorious gospell off tne holy god, which gospell is committed unto me.

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And I thanke hym that hath made me stronge in Christ Jesu oure lorde: for he counted me true, and put me in office, when before I was a blasphemar, and a persecuter, and a tyraunt. Neverthelesse I obtayned mercy because I did it ignorauntly, in unbelefe: but the grace of oure lorde was more aboundaunt, with fayth and love, which is in Christ Jesu.

This is a true saynge, and by all meanes worthy to be received, that Christ Jesus cam into the world to save synners, of whom I am chefe: Notwithstandynge unto me was mercy geven, that Jesus Christ shulde fyrst shewe on me all longe pacience, unto the ensample off them which shall in tyme to come beleve on hym unto eternall lyfe. So then unto god, kynge everlastynge, immortall, invisible, and wyse only, be honoure and prayse for ever and ever Amen.

This commaundement commit I unto the sonne Timotheus, accordynge to the propheties which in tyme past were prophetied off the, that thou in them shuldest fyght a good fyght, havynge fayth and good conscience, which some have put away from them, and as concernynge fayth have made shipwracke. of whose nombre is Himeneus, and Alexander, which I have delivered unto Satan, that they myght be taught not to blaspheme.

### The .ij. Chapter.

I exhorte therfore that above all thynges prayeers, supplications, petitions, and gevyng of thanks, be had for all men: for kynges, and for all thatt are in preeminence, thatt we maye live a quyet and a peasable life, in all godlines and honestie. For that is good and accepted in the sight of god oure savioure, which wolde have all men saved, and come unto the knowledge of the trueth. For there is one god, and one mediator bitwene god and man, which is the man Christ Jesus, which gave hymselfe a raunsom for all

men, that it shulde be preached at his tyme, whereunto I am apoynted a preacher, and an apostle (I tell the trueth in Christ and lye not) beyng the teacher of the gentyls in fayth and veritie.

I woll therfore that the men praye every where, lifynge uppe pure hondes without wrath, or arguynge. Lykwyse also the wemen that they araye themselves in manerly apparel with shamfastnes, and honest behaveour, not with broyded heare, other golde, or pearles, or costly araye: butt with suche as becommeth wemen that professe the worshippinge of God thorow good workes. Let the woman learne in silence with all subieccion. I suffre not a woman to teache, nether to have auctoritie over a man: butt for to be in silence. For Adam was fyrst formed, and then Eve. Also Adam was not deceived, butt the woman was de- 276r  
ceived, and was in transgression. Notwithstandynge they shalbe saved thorow bearynge off children, yff they continue in the fayth and in love, and in sanctifynge.

### The .iiij. Chapter.

This is a true sayinge: Yff a man covet the office of a bisshope, he desyreth a good worke. Ye and a bisshope must be faultlesse, the husband of one wyfe, sober, of honest behaveoure, honestly apparelled, harberous, apt to teache, not dronken, no fyghter, not geven to filthy lucre: but gentle, abhorrynge fightynge, abhorrynge covetousnes, and won that rueleth his owne housse honestly, havynge children under obedience, with all honeste. For yf a man cannot rule his owne housse, howe shall he care for the congregacion of god. He maye not be a yonge man, lest he swell and faule into the iudgement of the evyll speaker. He must also be wele reported off amonge them which are without forth, lest he fall into rebuke, and into the snare off the evyll speaker.

Lykwyse must the deacons be honest, not double

tonged, nott geuen unto moche drynkyng, nether unto filthy lucre: butt havynge the mistery of the fayth in pure conscience. And let them fyrst be proved, and then lett them minister, yf they be founde fautlesse.

276v Even so must their wyves be honest, not evyll speakars: butt sober, and faythfull in all thynges. Let the deacons be the husbundes of one wyfe and suche as rule their children wele, and their owne houtholdes. For they that minister well, get themselves good degre, and greate libertie in the fayth, which is in Christ Jesu.

These thynges write I unto the, trustynge to come shortly unto the. And yff I come not, that thou mayst yet have knowledge howe thou oughtest to behave thysilfe in the housse off God, which is the congregacion off the livynge God, the pillar and grounde of trueth. And without naye gret is that mistery of godlines. God was shewed in the flesshe, was iustified in the sprete, was sene off angels, was preached unto the gentyls, was beleved on in erth and receaved uppe in glory.

### The .iiij. Chapter.

The sprete speaketh evydently that in the latter tymes some shall doparte from the fayth, and shall geve hede unto spretes of errure, and dyvlysshe doctryne off them which speake falce thorow ypocrisy, and have their consciences marked with an hott yeron, forbyddynge to mary, and commaundynge to abstayne from meates, which god hath created to be receaved with gevyng thanks, off them which beleve, and have knowen the trueth, for all the creatures of God are good: and nothyng to be refused, yff it be receaved with thankesgevyng: For it is sanctified by the worde of god, and prayer. Yff thou shalt put the brethren in remembraunce of these thynges, thou shalt be a good minister of Jesu Christ which hast bene norissed uppe in  
277r the wordes of fayth, and good doctryne, which doctryne

thou hast continually followed. But cast away unghostly and olde wyves fables.

Exercyse thisilfe unto godlines. For bodely exercyse proffitteth lytell: Butt godlines is good unto all thynges, as a thyng which hath promyses of the lyfe that is now, and off the lyfe to come. This is a sure saynge, and of all parties worthy to be receaved. For therfore we laboure and suffre rebuke, because we beleve in the livynge god, which is the savioure off all men: but specially of those that beleve. Suche thynges commaunde and teache. Let no man despyse thy youth: but be unto them that beleve an insample, in worde, in conversacion, in love, in sprete, in fayth and in purenes.

Till I come geve attendaunce to redynge, to exhortacion, and to doctryne. Despyse not the gyfte that is in the, which was geven the thorow prophesy, and with leyinge on of the hondes of a seniour. These thynges exercyse, and geve thisilfe unto them, that all men maye se howe thou proffetes. Take hede unto thisilfe and unto learnynge, and continue therin. For if thou shalt so do thou shalt save thisilfe, and them that heare the.

#### The .v. Chapter.

Rebuke not a seniour: but exhorte hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as sisters, with all purenes. Honoure widdowes which are true wyddowes. Yf eny wyddowe have children or neveus, let them learne fyrst to ruele their owne houses godly, and to recompence their elders. For that is good and exceptable before God. She that is a very wyddowe, and frendlesse, putteth her trust in god, and continueth in supplicacion and prayer nyght and daye: but she that liveth in pleasure, is deed even yet alive. And suche thynges commaunde, that they maye be without faut. Yf there be eny that provideth not for his owne, and namly for them of his

housholde the same denyeth the fayth, and is worsse then an infydell.

Let no wyddowe be chosen under threscore yere olde, and soche a wone as was the wyfe off one man, and well reported off in good workes: yf she have noressed children, yf she have bene liberall to straungers, yf she have wessed the saynctes fete, yf she have ministred unto them which were in adversitie, yf she were continually geven unto all maner good workes. The yonger widdowes refuse. For when they have begonne to wexe wantan, to the dishonoure of Christ, then will they mary, havynge damnacion, because they have despised their fyrst fayth. And also they learne to goo from housse to housse ydle, ye not ydle only, but also tryflynge and busy bodies, speakynge thynges which are not comly.

278r I will therfore that the yonger women mary and beare children, and gyde the housse, and geve none occasion to the adversary to speake evyll. For many of them are all redy turned bake, and are gone after Satan. And yf eny man or woman that beleveth have widdowes, lett them minister unto them, and let not the congregacion be charged: that hytt maye have sufficient for them that are widdowes in dede.

The seniours that rule wele are worthy of double honoure, most specially they which laboure in the worde and in teachynge. For the scripture sayth: Thou shalt not mussell the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst a seniore receave none accusacion: but under two or thre witnesses. Them that synne rebuke openly that wother maye feare.

I testifie before god, and the lorde Jesus Christ, and the elect angels, that thou observe these thynges without hasty iudgement, and do nothings parcially. Laye hondes suddenly on no man nether be part taker of wother mens synnes. Kepe thysilfe pure. Drynke no lenger water, but

use a lytell wyne, for thy stommakes sake, and thyne often diseases.

Some mennes synnes are open beforehonde and goo before unto iudgement: some mennes synnes folowe after. Lykwyse also good workes are manyfest beforehonde, and they that are otherwyse, cannot be hid.

## The .vj. Chapter.

Let as many servauntes as are under the yoke counte their masters worthy of all honour, that the name of god, and his doctrine be not evyll spoken off. Se that they which have belevynge masters despyse them nott because they are brethren: but so moche the rather do service, for as moche as they are belevynge and beloved and part takers of the benefite. 278v

These thynges teache and exhorte. Yf eny man teache otherwyse, and is not content with the wholsome wordes of the lorde Jesu Christ, and with the doctrine off godlines, he is pufte upp and knoweth nothyng: but wasteth his braynes aboute questions, and stryfe off wordes, wheroff sprynge envie, stryfe, realinges, evyll surmysinges superfluus disputynges in scolus of men with corrupte myndes, and destitute of the trueth, which thynke that lucre is godlines. From soche seperate thysilfe. Godlines is great ryche, yf a man be content with that he hath. For we brought nothyng into the worlde, and it is a playne case that we can cary nothyng out.

When we have fode and rayment, let us theirwith be content. They that wilbe ryche, faule into temptacion, and snares, and into many folysshe and noysome lustes, which droune men in perdition, and destruccion. For covetousnes is the rote of all evyll, which whill some lusted after, they erde from the feyth, and tanglyd themselves with many sorowes. But thou which arte the man of god, flye soche thynges. Folowe rightewesnes, godlines, love,

pacience, meknes. Fyght a good fyght of fayth. Laye honde on eternall lyfe, whereunto thou arte called, and hast professed a good profession before many witnesses.

I geve the charge in the sight off God, which quickneth all thynges, and before Jesus Christ, whych under Pon-  
 279r cius Pilate witnessed a good witnessynge, that thou kepe the commaundement without spott, so that no man fynde faute wyth the, untill the aperyng of oure lorde Jesus Christ, which aperyng (when the tyme ys come) he shall shewe that is blessed and myghty only, kynge of kynges, and lorde of lordes, which only hath immortalitie, and dwelleth in light thatt no man can obtayne, whom never man sawe, nether can se: unto whom be honoure and rule everlastynge Amen.

Charge them that are ryche in this worlde, that they be not excedyng wyse, and that they trust not in the uncertayne ryches, but in the livynge god, which geveth us abundantly all thynges to enioye them, and that they do good and be ryche in good workes, and redy to geve, and to distribute, layinge uppe in store for themselves, a good foundation agaynst the tyme to come, that they maye obtayne eternall lyfe.

O Timothe save that which is geven the to kepe, and avoyde ungostly vanities of voyces, and oppositions of science falsly so called, which science, whyll some professed, they have erred as concernynge the fayth. Grace be with the Amen. Sent from Laodicia, which is the chefest cite of Phrigia Pacaciana.



## The seconde pistle off Paul Unto Timothe

279v

### The fyrst Chapter.

Paul an Apostle of Jesu Christ, by the will of god, to preache the promes of lyfe, which lyfe is in Christe Jesu.

To Timothe his beloved sonne Grace, mercy, and peace, from god the father, and from Jesus Christ oure lorde.

I thanke god, whom I serve from myn elders with pure conscience, that without ceasyng I make mencion of the in my prayers nyght and daye, desyryng to se the, myndfull off thy teares: so that I am filled with ioye, when I call to remembraunce the unfayned fayth that is in the, which dwelt fyrst in thy graunmoder Lois, and in thy mother Eunica: and am assuured that itt dwelleth in the also.

Wherefore I warne the that thou stere uppe the gyfte of god which is in the, by the puttyng on of my hondes. For god hath not geven to us the sprete of feare: but of power, and of love, and of honest behaveour. Be not ashamed to testyfye of oure lorde, nether be ashamed of me, which am bounde for his sake: but suffre adversitie with the gospell also thorowe the power of god, which saved us, and called us with an holy callynge, not after oure dedes, but for his purpose and grace, which grace was geven us thorowe Christ Jesu before the worlde was, but is now declared openly by the apearyng off oure savioure Jesu Christ, which hath put away deeth, and hath brought lyfe and immortalite unto light thorowe the gospell, whereunto I am apoynted a preacher, and an Apostle, and a teacher off the gentyls: for the which cause I also suffre this. neverthelesse I am not ashamed. For I knowe whom I have

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The second pistle of. S. Paul to Timothe belevd, and am sure that he is able to kepe that which I have committed to his kepyng agaynst that daye.

Se thou have the ensample of the holsome wordes which thou herdest of me, in fayth and love which is in Jesu Christ. That good thyng whiche was committed to thy kepyng, kepe in the holy goost which dwelleth in us. This thou knowest howe that all they which are in Asia be turned from me. of which sorte are Phigellos and Hermogenes. the lorde geve mercie unto the housse off Onesiphoros, for he ofte refreshed me, and was nott ashamed off my chayne: but when he was at Rome he sought me out very diligently, and founde me. The lorde graunt unto him that he maye fynde mercie with the lorde at that daye. And in howe many thinges he ministred unto me at Ephesus thou knowest very wele.

#### The seconde Chapter.

280v Thou therfore my sonne be stronge in the grace that is in Christ Jesu. And what thynges thou hast herde off me, many bearynge witnes, the same delivre to faythfull men, whych are apte to teache wother. Thou therfore suffre affliction as a good soudier off Jesu Christ. No man that warreth, entanglith hymselfe wyth worldely busynes, and thatt because he wolde please hym that hath chosen him to be a soudier. And though a man strive for a mastery, yett ys he not crowned, except he strive lafully. The husbandman that laboreth must fyrst receive off the frutes. Consyder what I saye. The lorde geve the understondyng in all thynges.

Remember that Jesus Christ beyng off the sede of David, rose agayne from deth accordyng to my gospell, wherein I suffre truble as an evill doar, even unto bondes. but the worde of god was not bounde. Herfore I suffre all thinges, for the electes sakes, thatt they myght also obtayne that helth which is in Christ Jesu, with eternall glory.

It is a true sayinge, if we be deed with him, we also shall live with hym. Yf we be pacient, we shall also raigne with him. If we denye him, he also shall denye us. Yf we beleve not, yet abideth he faithfull. He cannot denye hymselfe. Of these thynges put them in remembraunce, and testifie before the lorde, that they stryve not about wordes, which is to no proffet, but to pervert the heares.

Studdy to shewe thysilfe laudable unto god, a workman that nedeth not to be ashamed, divydyng the worde of trueth iustly. Ungostly and vayne voyces passe over. For they shall encrease unto gretter ungodlynnes, and their wordes shall fret even as doeth a cancre. of whose nombre ys hymeneos, and Philetos, which as concernynge the trueth have erred, sayinge that the resurreccion is past all redy, and do destroye the fayth of divers persones.

281r

But the sure grounde of god remayneth, and hath this seale: the lorde knoweth them that are his, and lett every man that calleth on the name of Christ, departe from iniquitie. Notwithstandynge in a grete housse are not only vesselles off golde and of silver: but also of wood and of erthe: Some for honoure, and some unto dishonoure. Yf a man pource hymselfe from suche felowes, he shalbe a vessell sanctified unto honoure mete for the lorde, and prepayred unto all good workes.

Lustes of youth avoyde, and folowe rightwesnes, fayth, love, and peace, with them that call on the lorde with pure herte. Folisshe and unlearned questions put from the, remembrynge that they do but make stryfe. But the servaunt of the lorde must not stryve: but must be peasable unto all men, and redy to teache, and won that can suffre the evyll in meknes, and can informe them that resist, yf that god at eny tyme will geve them repentaunce for to knowe the trueth: thatt they maye wake out of slepe agayne, out off the snare off the devyll, which are nowe taken off hym at his will.

## The .iiij. Chapter.

This understond, that in the last dayes shall come parelous tymes: For the men shalbe lovers of their awne selves, Coveteous, Bosters, Proude, Cursed speakers, disobedient to father and mother, unthankfull, unholy, churlisshe, stubborn, falce accusars, ryatours, fearce, despisers of  
 281v them which are good, traytours, heddy, hye mynded, greedy apon voluptousnes more then the lovers of god, havynge a similitude off godly lyvyng, but have denyed the power there of. Soche abhorre. For of this sorte are they which entre into houses, and brynge into bondage wymmen laden with synne, which women are ledde of divers lustes, ever learnynge, and never able to come unto the knowledge of the trueth.

As Jannes and Jambres withstode Moses, even so do these resist the trueth. men they are off corrupt myndes, and leawde as concernynge the fayth: but they shall prevaile no lenger. For there madnes shalbe uttered unto all men as thers was: but thou hast sene the experience of my doctryne, ordinaunce, purpose, fayth, longe sufferynge, love, pacience, persecucions, and afflictions which hapened unto me att Antioche, at Iconium, and at lystra: which persecucions I suffered paciently, And from them all the lorde delivered me. Ye and all that will live godly in Christ Jesu, must suffre persecucions. But the evyll men and disceavers, shall wexe worsse and worsse, whill they deceave, and are deceived themselves.

But continue thou in the thynges which thou hast learned, which also were committed unto the seynge thou knowest off whom thou hast learned them. and for as moche also as thou hast knowen holy scripture of a chylde, which is able to make the wyse unto health throwe fayth, which ys in Christ Jesu. For all scripture geven by inspiration of god, is proffitable to teache, to improve, to

informe, and to instruct in rightewesnes, that the man of god maye be perfet, and prepared unto all good workes. 282r

## The .iiij. Chapter.

I testifie therfore before god, and before the lorde Jesu Christ, which shall iudge quicke and deed at his aperyng in his kyngdom, preache the worde, be fervent, be it in season, or out of season. Improve, rebuke, exhorte with all longe sufferinge. For the tyme will come, when they wyll nott suffer wholsome doctryne: butt after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, and shall turne their eares from the trueth, and shalbe geven unto fables: Butt watch thou in all thynges, and suffre adversitie, and do the worke off an evangelist, fulfill thyne office unto the utmost.

For I am nowe redy to be offered, and the tyme of my departyng is at honde. I have fought a good fight, and have fulfilled my course, and have kept the fayth. From henceforth is layde uppe for me a croune of rightewesnes, which the lorde that is a righteous iudge shall geve me at that daye. nott to me only: but unto all them that love his commynge. Make spede to come unto me at once.

For Demas hath left me, and hath loved this present worlde, and is departed into Tessalonica. Crescens is gone to Galacia, and Titus unto Dalmacea. Only Lucas is with me. Take Marke and bringe him with the, for he is necessary unto me for to minister. and Tichicus have I sent to Ephesus. the cloke that I lefte at troada with Carpus when thou comest bryng with the, and the bokes, but specially the parchement. Alexander the coppersmyth did me moche evyll, the lorde rewarde him accordyng to his dedes, of whom be thou ware also. For he withstode oure preachyng sore. 282v

At my fyrst answeyng for mysilfe, no man assited me, but all forsoke me. I praye god, that it maye nott be layde to

The second pistle of. S. Paul to Timothe  
 their charges: nottwith stondynge the lorde assistted me,  
 and strengthened me, that by me the preaching shulde be  
 fulfilled to the utmost and that all the gentyls shulde heare,  
 And I was delivered out of the mouth of the lyon, And the  
 lorde shall delivre me from all yvell doynge, and shall kepe  
 me unto his hevenly kyngdom. To whom be prayse for  
 ever and ever Amen.

Salute prisca and Aquila, and the houssholde of Onesiphorus. Erastus abode at Chorinthum. Trophimos I lefte at Miletum sicke. Make spede to come before winter. Eubolus gretith the, and Pudēs, and Linus, and Claudia, and all the brethren. The lorde Jesus Christ be with thy sprete. Grace be with you Amen. The seconde pistle written from Rome unto Timothe, when Paul was presented the seconde tyme uppe, before the Emperoure Nero.

# The pistle of paul unto Titus.

283r

## The fyrst Chapter.

Paul the servaunt of god and an Apostle of Jesu Christ, to preache the fayth of goddis electe, and the knowledge off the trueth, which trueth is in servynge god in hope of eternall lyfe, which lyfe god that cannot lye, hath promysed before the worlde began: but hath at the tyme apoynted openned his worde by preachynge, which preachynge is committed unto me, by the comaundement of god oure saveoure.

To Titus his naturall sonne in the commen fayth.

Grace mercie and peace from God the father, and from the lorde Jesu Christ oure saveoure.

For this cause left I the in Creta, that thou shuldest performe that which was lackynge and shuldest ordeyne seniours in every citie as I apoynted the. Yf eny be soche as no man can comlayne on, the husbande of one wyfe, havynge faythfull children, which are not sclandred off royote, nether are disobedient. For a bisshoppe must be soche as no man can complayne on, as it be commeth the minister off God not stubborne, not angrye, no dronkarde, no fyghter, not geven to filthy lucre: butt herberous, one that loveth goodnes, of honest behaveour, righteous, holy temperat, and suche as cleveh unto the true worde of doctryne, thatt he maye be able to exhorte with wholsom learnynge, and to improve them that saye agaynst it.

283v

For there are many disobedient and talkers off vanitie, and disceavers off myndes, namly they off the circumcision, whose mouthes must be stopped, which pervert whole houses, teachynge thynges which they ought nott,

because off filthy lucre. Won beyng of themselves, which was a poyet of their owne sayde: The Cretayns are alwayes lyars, evyll beastes, and slowebelies. This witnes is true, wherfore rebuke them sharply, that they maye be sounde in the fayth, and not takynge hede to iewes fables, and commaundmentes of men, which turne from the trueth. Unto the pure, are all thynges pure: but unto them that are defiled, and unbelevynge, is nothyng pure: but even the very myndes and consciences off them are defiled. They confesse that they knowe god: but with dedes they denye hym and are abhominable, and disobedient, and unto all good workes discommendable.

### The .ij. Chapter.

But speake thou that which becommeth wholsome learninge: That the elder men be sober, honest, discrete, sounde in the fayth, in love and in pacience. And the elder women lykewyse that they be in soche rayment, as becommeth holynes, not falce accusars, not geven to moche drinkinge, but teachers of honest thynges, that they nurter the yonge women for to love their husbandes, to love their children, to be of honest behaveoure, chaste, huswyfly, good, and obedient unto their aune husbandes, that the worde of god be not evyll spoken of. Yonge men lykwyse exhorte that they be of honest manners.

Above all thynges shewe thysilf an insample of good workes in the doctryne, shew uncorrupcion, honestie, and the wholsome worde which cannot be rebuked, that he which withstondeth maye be ashamed, havynge no thinge in you that he maye dispraise. The servauntes exhorte to be obedient unto their owne masters, and to please in all thynges, not answeyng agayne, nether be pickers, but that they shewe all good faythfulnes, that they maye do worshippe to the doctryne off god oure saveoure in all thynges. For the grace of god, that bryngeth health unto all



men, hath apered and teacheth us that we shulde denye ungodlynnes, and wordly lustes, and that we shulde live honestly, righteously, and godly in this present worlde, lokinge for that blessed hope, and glorious aperenge of the myghty god, and of oure savioure Jesu Christ: which gave hymselfe for us, to rede me us from all unrightewesnes, and to pourdge us a peculiar people unto hymselfe fervently geven unto good workes. These thinges speake, and exhorte, and rebuke, with all commaundyng. Se that no man despise the.

## The .iiij. Chapter.

Warne them that they submit themselves to ruele and power, to obey the officers, that they be prompt unto all good workes, that they speake evyll off no man, that they be no fyghters, but softe, shewynge all meknes unto all men For we oureselves also were in tymes past, unwyse, disobedient, deceived, in daunger to lustes, and to divers mannners off voluptusnes, livynge in maliciousnes, and envie, full of hate hatynge one another. 285r

But after that the kyndnes and love of oure saveoure to manwarde apered, not of the dedes off rightewesnes which we wrought, but off his mercie, he saved us, by the founayne of the newe birth, and with the renuyng off the holy goost, which he shed on us abundantly, thorow Jesu Christ oure saveoure, that we once iustified by his grace, shulde be heyres off eternall lyfe, thorowe hope. This is a true sayinge.

Off these thynges I wolde thou shuldest certifie, that they which beleve God, myght be stodious to go forwarde in goode workes. These thynges are goode and proffetable unto men. Folisshe questions, and genealogies, and brau- linges and stryfe aboute the lawe avoyde, for they are unproffetable, and superfluus. A man that is the auctor off sectes, after the fyrst and the seconde amonicion avoyde,

remembrynge that he that is soche, is perverted, and synneth, even damned by his awne iudgement.

When I shall sende Artemas unto the or Tichicus be diligent to come to me unto Nichopolis For I have determined there to wynter. Brynge Zenas the lawear and Apollos on their iorney diligently, that nothyng be lackynge unto them. And let oures also learne to excell in goode workes as far forth as nede requyreth, that they be not unfrutfull. All that are whith me salute the. Grete them that love us in the faythe. Grace be with you all, Amen. Written from Nichopolis a citie of Macedonia.

## The pistle off paul unto Philemon.

Paul the presoner of Jesu Christ, and brother Timotheus.

Unto Philemon beloved, and oure helper, and to the beloved Appia, and to Archippus oure felowe souldier, and to the congregacion of thy housse.

Grace be with you and peace, from God oure father and from the lorde Jesus Christ.

I thanke my God alwayes makynge mencion off the in my prayers, when I heare off thy love and faith, which thou hast towarde the lorde Jesu, and towarde all saynctes: so that the fellishippe that thou hast in the fayth, is frutfull thorowe knowledge off all good thynges, which are in you by Jesus Christ. And we have gret ioye, and consolacion over thy love: For by the brother, the saynctes 285v  
hertes are comforted.

Wherefore though I be bolde in Christ to enioyne the, that which becommeth the: yet for loves sake I rather besche the, though I be as I am, even Paul aged, and now in bondes for Jesu Christes sake. I besече the for my sonne Onesimus, whom I begat in my bondes, which in tyme passed was to the unproffetable: but now proffeta- ble booth to the and also to me, whom I have sent home agayne. Thou therfore receave hym, that is to saye myne awne bowels, whom I wolde fayne have retayned with me, thatt in thy stede he myght have ministred unto me in the bondes off the gospell. Neverthelesse, without thy mynde, wolde I do noothyng, that that goode which spryngeth off the shuld nott be as it wer off necessitie, butt willyngly.

Haply he therfore departed for a season, that thou shuldest receave hym for ever, not now as a servaunt: butt

above a servaunt, I mean a brother beloved, specially to me: but howe moche more unto the, both in the flesshe, and also in the lorde? Yff thou count me a felowe receave hym as mysilfe. Yff he have hurt the or oweth the ought, that laye to my charge. I Paul have written it with myne awne honde. I will recompence it. So that I do not saye to the howe that thou owest unto me even thyne awne silfe. Even so brother, let me enioye the in the lorde. Comforte my bowels in the lorde. Trustynge in thyne obedience, I wrote unto the, knowynge that thou wilt do more then I saye fore. Moreover prepare me lodgyng: for I trust thorowe the helpe off youre prayers, I shalbe geven unto you. There salute the, Epaphras my felowe presoner in Christe Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure lorde Jesu Christ be with youre spretes, Amen. Sent from Rome by Onesimus a seruaunt.

# The fyrst pistle off S. Peter the Apostle.

286v

## The fyrst Chapter.

Peter an Apostle of Jesu Christ, to them that dwell here and there as straungers thorowe out, Pontus, Galacia, Capadocia, Asia, and Bethinia, elect by the forknowledge off God the father, thorowe the sanctifyinge off the sprete, unto obedience and sprynklynge of the bloud off Jesus Christ. Grace be with you, and peace be multiplied.

Blessed be God the father off oure lorde Jesus Christ, which thorowe his aboundant mercie begat us agayne unto a lively hope, by the resurreccion off Jesus Christ from deeth, to enioye an inheritaunce immortall, and undefiled, and that putrifieth not, reserved in heven for you which are kept by the power off god thorowe fayth, unto helth, which health is prepared allredy to be shewed in the last tyme, in the which tyme ye shall reioyce, though now for a season (iff nede requyre) ye are in hevines, throwe manyfolde temptacions, that youre fayth once tried beyng moche more precious then golde that perissheth (though it be tried wyth fyre) myght be founde unto lawde, glory, and honowre, when Jesus Christ shall apere: whom ye have not sene and ye yet love hym, in whom even now, though ye se hym not, yet ye beleve, and reioyce with joye ineffable, and glorious: receavyng the ende of youre fayth, the helth of youre soules. 287r

Of which health, have the prophetes enquiryed, and sought, which prophesied of the grace that shulde come unto you, searchyng when, or att what tyme the sprete of Christ which was in them shulde signifie, which sprete testified before, the passions that shulde come unto Christ,

and the glory that shulde folowe after: unto which prophetes it was declared, thatt nott unto themselves, but unto us, they shulde minister the thinges which are now shewed unto you, off them which by the holy goost sent doune from heven, have preached unto you the thynges which the angels desyre to beholde.

Wherefore gyrde uppe the loynes of youre myndes, be sober, and trust perfectly on the grace that is brought unto you, in that Jesus Christ is opened, as obedient children, not fassionynge yourselves unto youre olde lustes of ignorancy: But as he which called you is holy, even so be ye holy in all maner of conversacion, because itt is written: Be ye holy, for I am holy.

And yff so be that ye call on the father which without respect off person iudgeth accordynge to every mannes worke, se that ye passe the tyme off youre pilgremage in feare. For as moche as ye knowe howe that ye were nott redemed wyth corruptible golde and silver from youre vayne conversacion, which ye received by the tradicions off the fathers: but with the precious bloud of Christ, as of  
 287v a lambe undefiled, and withouten spott, which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes, which by his meanes have beleved on god that raysted hym from deth, and glorified hym, that ye myght have fayth and hope towarde god.

And for as moche as ye have purified youre soules thorowe the sprete, in obeynge the trueth for to love brotherly withouten faynyng, se that ye love one another with a pure hert fervently: for ye are borne a newe, not of mortall seed, but of immortall seed, by the worde of god which liveth, and lasteth for ever, because that all flesshe is as grasse, and all the glory of man is as the floure of grasse, the grasse is withdered, and the flower is faded awaye, but the worde of the lorde endureth ever. And this is the worde which by the gossell was preached amonge you.

## The .ij. Chapter.

Wherefore laye a syde all maliciousnes, and all gyle, and dissimulacion, and envie, and all backbytynge: and as newe borne babes, desyre that reasonable mylke which is without corrupcion, that ye maye growe therin. Yf so be that ye have tasted howe plesaunt the lorde is, to whom ye come as unto a livynge stone which is disallowed of men, but elect of god and precious: and ye as lyvynge stones, are made a spretuall housse, and an holy presthode, for to offer uppe spretuall sacryfice, acceptable to god by Jesus Christ.

Wherefore it is contayned in the scripture: beholde, I put in Sion an heed cornerstone, electe and precious: and he that beleveth on him shall nott be ashamed. Unto you therfore which beleve is he precious: butt unto them which beleve not the same stone which the bylders refused, is made the heed stone in the corner, and a stone to stomble att, and a rocke to offende them which stomble at the worde, and beleve not that where on they were set. But ye are a chosyn generacion, a royall presthod, an holy nacion, and a peculiar peple, that ye shulde shewe the vertues off hym that called you out off darknes into hys marvelous light, which in tyme past were nott a people, yett are ye nowe the people off God, which were not under mercy: butt nowe have obteyned mercy. 288r

Derly beloved I beseche you as straungers, and pilgrims, abstayne from fleshly lustes whiche fyght agaynst the soule, and se that ye have honest conversacion amonge the gentyls, that they which backbyte you as evyll doars, maye se youre good workes and prayse god in the daye off visitacion.

Submit yourselves unto all manner ordinaunce of man for the lordes sake, whether it be unto the kynge as unto the chefe heed: other unto ruelars, as unto them that

are sent of him, for the punnysshment of evyll doars: butt for the laude of them that well do. For so is the will of god, that with well doynge ye shulde stoppe the mouthes of ignorant men: as fre, and nott as though ye toke libertie for a cloke of maliciousnes: but even as the servautes off god. Se that ye honoure all men. Love brotherly felishippe,  
 288v feare god, honour the kynge.

Servautes obey youre masters with all feare, not only yf they be good and courteous: but also though they be frowarde. For it commeth off grace, yf a man for conscience towarde god endure grefe, sufferynge wrongfully. For what prayse is it, if when ye be buffeted for youre fautes, ye take it paciently? But and if when ye do well, ye suffer wronge and take it paciently, then is there thanke with god.

Hereunto verely were ye called, for Christ also suffered for oure sakes: levynge us an insample that ye shulde folowe his steppes, which did no sinne, nether was there gyle founde in his mough: which when he was reviled, reviled not agayne: when he suffered, he threatened not: but committed the cause to him that iudgeth righteously, which his awne silfe bare oure sinnes in his body on the tree, that we shulde be delivered from synne and shulde live in rightewesnes. By whose strypes ye were healed. For ye were as shepe which goo astraye: but are now returned unto the shepheard, and bisshoppe of youre soules.

### The .iiij. Chapter.

Lykewyse let the wemen be in subieccion to their husbandes, that even they which beleve nott the worde, maye without the worde be wonne by the conversacion of the wyves: whyll they beholde youre pure conversacion coupled with feare. Whose aparell shall not be outwarde with broyded heare, and hangynge on of golde, other in  
 289r puttynge on of gorgious aparell: but lett the hid man of the



herte be uncorrupt, with a meke and a quyet sprete, which sprete is before god a thyng moche set by. ffor after this manner in the olde tyme did the wholy wemen which trusted in god tyre themselves, and were obedient to their husbandes, even as Sara obeyd Abraham and called him lorde: whose doughters ye are as long as ye do wele. and be not afrayde of every shadowe.

Lykewyse ye men dwell with them accordynge to knowledge, gevyng honoure unto the wyfe, as unto the weaker vessel, and as unto them that are heyres also of the grace of lyfe, that youre prayers be not lett.

In conclusion, be ye all of one mynde, one suffre with another, love as brethren, be petifull, be courteous, not rendryng evyll for evyll, nether rebuke for rebuke: but contrarywyse, blesse: remembryng that ye are thereunto called, even that ye shulde be heyres of blessing. For whoso listeth to love lyfe, and to se good dayes, let him refrayne his tonge from evyll, and his lippes, thatt they speake not gyle: Let hym eschue evyll and do good: let him seke peace, and ensue it. For the eyes of the lorde are over the righteous, and his eares are open unto their prayers: butt the face off the lorde beholdeth them that do evyll.

Moreover who is it that will harme you yff ye folowe that which is good? notwithstandynge happy are ye yff ye suffre for rightewesness sake. Neverthelesse feare not though they seme terrible unto you, nether be troubled: but sanctifie the lorde god in youre hertes. be redy allwayes to geve an answer to every man that axeth you a reson of the hope that ye have, and that with meaknes and feare: havynge a good conscience, that when they backbyte you as evyll doars, they maye be ashamed, for as moche as they have falcely accused youre god conversacion in Christ. 289v

Hit is better (yf the wyll of god be so) that ye suffre for well doynge, then for evyll doynge. For as moche as Christ

hath once suffered for sinnes, the iuste for the uniuste, for to brynge us to god, and was killed, as pertaynyng to the flesshe: but was quykened in the sprete.

In which sprete, he also went and preached unto the spretes that were in preson, which were in tyme passed disobedient, when the longe sufferynge of god abode exceedinge paciently in the dayes of noe, whill the arcke was a preparynge, wherin feawe (that is to saye viij. soules) were saved by water, which signifieth baptim that nowe saveth us, not the puttyng away of the filth of the flesshe, but in that a good conscience consenteth to god, by the resurrection of Jesus Cbrist, which is on the right honde of god, and is gone into heaven, angels, power, and myght, subdued unto him.

### The .iiij. Chapter.

For as moche as Christ hath suffered for us in the flesshe, arme yoreselves likewyse with the same mynde: for he which suffereth in the flesshe ceasith from synne, that he henceforwarde shulde live as moche tyme as remayneth in the flesshe, not after the lustes of men: butt after the will off God. For it is sufficient for us that we have spent the tyme  
 290r that is past of the lyfe, after the will of the gentyls, walkynge in wantannes lustes, dronkennes, in eatynge, drynkyng, and in abhominable ydolatrie.

And it semeth to them a straunge thinge that ye runne not also with them unto the same excesse of ryote, and therefore speake they evyll off you, which shall geve a comptes to hym that is redy to iudge quicke and deed. For unto this purpose verely was the gospell preached unto the deed, that they shulde be iudged after the manner off men in the flesshe, but shulde live godly in the sprete. The ende of all thynges is at honde.

Be ye therfore discrete, and sober, that ye maye be apte to prayres. Butt above all thynges have fervent love amonge

you. For love covereth the multitude of sinnes. Be ye herobrous, and that without grudginge. As every man hath receaved the gyfte, minister the same one to another as good ministers of the manyfolde grace of god. Yf eny man speake, let him talke as though he speake the wordes of god. Yf eny man minister, let him do it as of the abilitie which god ministrerth unto him. That god in all thinges maye be gloryfied thorowe Jesus Christ, to whom be prayse and dominion for ever and whyll the worlde ston-deth Amen.

Derly beloved, be not troubled in this heate, which now is come amonge you to trye you, as though some straunge thyng had happened unto you: but reioyce in as moche as ye are partetakers of Christes passions, thatt when his glory apereth, ye maye be mery and gladde.

Happy are ye when ye suffre rebuke for the name of Christ. For the sprete of glory and the sprete of god resteth 290v upon you. On their parte he is evyll spoken of: but on youre parte he is glorified.

Se that none of you suffre as a murtherer, or as a thefe, or an evyll doer, or as a busybody in wother mens matters. Yff eny man suffre as a Christen man, let hym not be ashamed: but let him glorifie god on this behalfe. For the tyme is come that iudgement must begyn at the housse off god. Yf it fyrst begyn at us, what shall the ende be of them which beleve not the gospell off god? And yf the righteous scaslly be saved: where shall the ungodly and the sinner apere? Wherefore let them that suffer accordynge to the will off god, committ their soules to hym with well doynge, as unto a faythfull creator.

#### The .v. Chapter.

The seniours which are amonge you I exhorte, which am also a senioure, and a witnes of the affliccions of Christ, and also a part taker off the glory thatt shalbe opened: se

thatt ye fede Christes flocke, which is amonge you, takynge the oversyght off them, nott as though ye were compelled thereto: butt willyngly: Nott for the desyre of filthy lucre: but of a good mynde. Nott as though ye were lordes over the parisshe: but that ye be an insample to the flocke. and when the chefe shepheard shall apere, ye shall receave an incorruptible croune of glorye.

Lykwyse ye yonger submit youre selves unto the elder. Submit youre selves every man, one to another. Knet yourselves togedder in lowlines of mynde. For god resisteth  
 2911 the proude and geueth grace to the humble. Submit yourselves therfore under the myghty honde of god, that he maye exalt you, when the tyme is come. Cast all youre care to hym: for he careth for you.

Be sober and watch, for youre adversary the devyll as a rorynge lion walketh about, sekyng whom he maye deuoure: whom resist stedfast in the fayth, remembryng that ye do but fulfill the same affliccions which are apoynted to youre brethren that are in the worlde. The God of all grace, which called you unto his eternall glory by Christ Jesus, shall his awne silfe after a lytell affliccion make you parfet: shall settle, strenghte, and stabilisse you. To hym be glory and dominion for ever, and whill the worlde endureth Amen.

By Silvanus a faythfull brother unto you (as I suppose) have I written brevely, exhortynge and testifyng howe that this is the true grace of god, wherein ye stonde. The congregacion that is gaddered tegedder at Babilon, salueth you, and Marcus my sonne. Grete ye one another with the kysse off love. Peace be with you all which are in Christ Jesus, Amen.

## The seconde pistle of S. Peter.

291V

### The fyrst Chapter.

Simeon Peter a seruaunt and an apostle of Jesus Christ, to them which have obtayned lyke precious fayth with us in the rightewesnes that commeth off oure God, and off the savioure Jesus Christ.

Grace with you, and peace be multiplied in the knowledge off God, and off Jesus oure lorde. Accordynge as his godly power hath geuen unto us all thynges that pertayne unto lyfe and to serve god with all, thorowe the knowledge of hym that hath called us by vertue and glory, by the meanes where off, are geuen unto us excellent and moste greatte promeses, that by the helpe off them ye shulde be part takers off the godly nature, in that ye flye the corruption off worldly lust.

And hereunto geve all diligence: in youre fayth minister vertue, and in vertue knowledge, and in knowledge temperancy, and in temperancy pacience, in pacience godlynnes, in godlynnes brotherly kyndnes, in brotherly kyndnes love. For yf these thinges be amonge you, and are plenteous they wolle make you that ye nether shalbe ydle nor unfrutfull unto the knowledge off oure lorde Jesus Christ. He that lacketh these thynges is blynde and gropeth for the waye with his honde, and hath forgotten that he was poured from his olde synnes. 292r

Wherefore brethren geve the moare diligence for to make youre callynge and eleccion sure. For yf ye do soche thynges ye shall never erre. Ye and by this meanes an entrynge in shalbe ministred unto you abundantly into the everlastynge kyngdom off oure lorde and saveoure Jesus Christ.

Wherefore I will not be negligent to put you allwayes in remembraunce of soche thynges, though that ye knowe them yourselves and be also stablissed in the present trueth. Notwithstondynge I thynke yt mete (as longe as I am in this tabernacle) to stere you uppe by puttynge you in remembraunce, for as moch as I am sure howe that the tyme is at honde that I must put of this my tabernacle, even as oure lorde Jesus Christ hath shewed me. I will enforce therfore, that on every syde ye myght have wherwith to stere uppe the remembraunce off these thynges after my departynge.

For we folowed not decevable fables when we opened unto you the power, and commynge of oure lorde Jesus Christ: but with oure eyes we sawe his maiestie. Even then verely when he receaved of god the father honor and glory, and when there cam soche a voyce to hym from excellent glorie. This is my dere beloved sonne, in whom I  
 292v have delite, this voyce we herde when it cam from heven, beyng with hym in the holy mounte.

We have also a more sure worde off prophesy, whereunto yff ye take hede, as unto a lyght that shyneth in a darke place, ye do wele, untill the daye dawne and the daye starre aryse in youre hertes. So that ye fyrst knowe this, that no prophesy in the scripture hath eny private interpretacion. For the scripture cam never by the will of man: but wholly men of god spake as they were moved by the wholly goost.

### The .ij. Chapter.

There were falce prophetes amonge the people even as there shalbe falce teachers amonge you: which prevely shall brynge in damnable sectes, even denyinge the lorde that hath bought them, and brynge on theier owen heeddes swyft damnacion, and many shall folowe their damnable wayes, by which the waye off trueth shalbe evyll spoken off, and thorowe coveteousnes shall they with fayned

wordes make marchandyse of you, whose iudgement is not farre off, and there damnacion slepeth not.

For yf god spared not the angels that synned but cast them doune into hell, and putt them in chaynes of darknes, there to be kept unto iudgement. nether spared the olde worlde: butt saved Noe the ayghte preacher of rightewesnes, and brought in the flud into the worlde off the ungodly, and turned the cities of Zodom and Gomor into ashes: overthrewed them, damned them, and made them an ensample unto all that after shulde live ungodly. 293r  
And iust Lot vexed with the unclenly conversacion off the wicked, delivered he. For he beyng ryghteous and dwellynge amonge them, in seynge and hearynge, vexed his righteous soule from daye to daye with their unrighteous dedes. The lorde knoweth howe to deliver the godly out off temptacion, and howe to reserve the uniuste unto the daye off iudgement for to be punnisshed: namly them that walke after the flesshe in the lust off unclennes, and despyse the ruelars. Presumptuous are they, and stubborne and feare not to speake evyll off them that are in auctorite. When the angels which are gretter bothe in power and myght, receave not of the lorde raylynge iudgement agaynst them. But these as brute beastes, naturally made to be taken and destroyed, speake evyll of that they knowe not, and shall perisshe through their owne destruccion, and receave the rewarde of unrightewesnes.

They count it pleasure to live deliciously for a season. Spottes they are and filthynes: and off you they make a mockyngstoke feastyng togedder in their deceavable wayes: havynge eyes full of advourtrie, and that cannot cease to synne, begylynge unstable soules. Hertes they have exercysed with coveteousnes. They are cursed chyl-dren, and have forsaken the right waye, and are gone astraye folowyng the waye of Balam the sonne of Bosor, which loved the rewarde of unrightewesnes: but was re-

293v buked of his iniquitie. The tame and dom beast, speakyng with mannes voyce forbade the folisshnes of the prophet.

These are welles without water, and cloudes caried about of a tempest, to whom the myst off darcknes is reserved for ever. For when they have spoken the swellynge wordes off vanytie, they begyle with wantannes thorowe the lustes off the flesshe them that were clene escaped: butt nowe are wrapped in errours. They promys them libertie, and are themselves the bondeservantes of corrupcion. For of whomsoever a man is overcom, unto the same is he in bondage. For yf they, after they have escaped from the filthynes of the worlde thorowe the knowledge off the lorde, and of the saviour Jesus Christ, they are yet tangled agayne therin and overcome: then is the latter ende worsse with them then the begynnyng. For it had bene better for them, not to have knowne the waye of righteousnes, then after they have knowen it, to turne from the holy commaundment geven unto them. Hit is happened unto them accordyng to the true proverbe: The dogge is turned to his vomit agayne, and the sowe after she is wessed, is returned to her wallowyng in the myre.

### The .iiij. Chapter.

This is the seconde pistle that I nowe wryte unto you, my derly beloved, wherwith I sterve uppe and warne youre pure myndes, to call to remembraunce the wordes which were tolde before off the holy prophetes, and also the commaundment of us the apostles of the lorde and saveour

294r This fyrst understonde, that there shall come in the last dayes mockers, which will walke after their awne lustes and saye: Where is the promes of his comynge? For sence the fathers died all thynges continue in the same estate wherein they were at the begynnyng. This they knowe not (and that willyngly) howe that the heavens a



grett whyle ago were, and the erth that was in the water, appered uppe out of the water by the worde of god: by the which thinges, the worlde that then was perissshed overflouen with the fludde. Butt the heuens verely and erth which are nowe, are kept by the same worde in store, and reserved unto fyre, agaynst the daye of iudgement and perdition of ungodly men.

Derely beloved be not ignorant of this one thyng, howe that one daye is with the lorde, as a thousande yeare, and a thousand yeare as one daye. The lorde is not slake to fulfill his promes as some men count slacknes: but is pacient to us warde and wolde have no man lost, butt wolde receave all men to repentaunce. Neverthelesse the daye off the lorde will come as a thefe in the nyght, in the which daye, the heuens shall perisse with terrible noyse, and the elementes shall melt with heet. And the erth with the workes that are therin shall bornne.

Yf all these thynges shall perisse, what maner persons ought ye to be in holy conversacion, and godlines: lo-kyng fore, and hastyng unto the commynge off the daye off God, in which the heuens shall perisse with fyre, and the elementes shalbe consumed with heate. Neverthelesse we loke for a neve heven, and a newe erth, accordyng to his promes, wherein dwelleth rightewesnes.

294v

Wherefore derly beloved, seyng that ye loke for soche thynges, be diligent that ye maye be founde of hym in peace, without spott and undefiled: And suppose that the longe sufferynge off the lorde is helth, even as oure derely beloved brother Paul, accordyng to the wysdom geven unto hym, wrote to you, yee, almost in every pistle speakyng off soche thynges: amonge which are many thynges harde to be understonde, which they that are unlearned, and unstable pervert, as they do wother scriptures unto their owne destruccion. Ye therfore dearly beloved seyng ye are warned, Beware lest ye be also plucked awaye with

the erreure of the wicked, and owne stedfastnes: But growe in grace, and in the knowledge off oure lorde, and saveoure Jesus Christ. To whom be glory bothe nowe and for ever, Amen.

# The fyrst pistle off S. Jhon the Apostle.

295r

## The fyrst Chapter.

That which was from the begynnyng declare we unto you, which we have herde which we have sene with oure eyes, which we have loked apon, and oure hondes have handled, of the worde of lyfe. For the lyfe apered, and we have sene, and beare witnes, and shewe unto you that eternall lyfe, which was with the father, and apered unto us. That which we have sene and herde declare we unto you that ye maye have fellishippe with us, and that oure fellishippe maye be with the father, and his sonne Jesus Christ. And this write we unto you, that youre ioye maye be full.

And this is the tydynges which we have herde of him, and declare unto you, that god is lyght, and in him is no darknes at all. yf we saye that we have fellishippe with hym, and yet walke in darknes, we lye, and do not the truth: but and yf we walke in lyght even as he is in lyght, then have we fellishippe with hym, and the bloud of Christ his sonne clenseth us from all synne.

Yf we shall saye that we have no synne, we deceave oureselves, and trueth is not in us. yf we knowledge oure synnes, he is faythfull and iust, to forgeve us oure synnes, and to clense us from all unrightewesnes. Yf we saye we have not sinned, we make hym a lyar, and his worde is not in us. 295v

## The seconde Chapter.

My lytell children, these thinges write I unto you, that ye shulde not sinne: and yf eny man synne, yet we have an

advocate with the father, Jesus Christ, which is righteous: and he itt is that obteyneth grace for oure synnes: not for oure sinnes only: but also for the sinnes of all the worlde. And herby we knowe that we have knowen him, yf we kepe his commaundementes. He that sayth I knowe hym, and kepeth nott his commaundementes is a lyar, and the veritie is not in him. Whosoever kepeth his worde, in hym is the love of god parfet in dede. And therin knowe we that we are in hym. He that sayth he bydeth in hym, ought to walke even as he walked.

Brethren I write no newe commaundement unto you: but that olde commaundement which ye herde from the begynnyng. The olde commaundement is the worde which ye herde from the begynnyng. Agayne a newe commaundement I write unto you, a thyng that is true in hym, and also in you: for the darknes is past, and the true lyght now shyneth. He that sayth howe that he is in the true light, and yet hateth his brother, is in darknes even untill this tyme. He that loveth his brother, abydeth in the light, and there is none occasion of evyll in him. He that hateth his brother is in darknes, and walketh in darknes: and cannot tell whither he goeth, because thatt darknes hath blynded his eyes.

296r Babes I write unto you howe that youre synnes are forgiven you for his names sake. I wryte unto you fathers, howe that ye have knowen him that was from the begynnyng. I wryte unto you yonge men, howe that ye have overcome the wicked. I wryte unto you lytell children, hawe that ye have knowne the father. I wryte unto you fathers, howe that ye have knowen him that was from the begynnyng. I wryte unto you yonge men, howe that ye are stronge: and the worde of God abydeth in you, and ye have overcome that wicked.

Se that ye love not the worlde, nether the thynges that are in the worlde. Yf eny man love the worlde, the love of

the father is not in him. For all that is in the worlde (as the lust of the flesshe, the lust of the eyes, and the pryde of gooddes) is not of the father: butt of the worlde. And the worlde vannyssth away, and the lust therof: butt he that fulfilleth the will of god, abydeth ever.

Lytell children it is the last tyme, and as ye have herde howe thatt Antichrist shall come: even nowe are there many Antichristes come allredy wherby we knowe that it is the last tyme. They went oute from us but they were nott of us. For yf they had bene of us, they wolde no dout have continued with us. Butt that fortuneth that ytt myght apere, that they were not of us.

And ye have an oyntment of the holy gost, and ye knowe all thinges. I wrote not unto you, as though ye knewe not the trueth: but as though ye knewe it, and knowe also that no lye commeth of trueth. who is a lyar: but he that denyeth that Jesus is Christ? he is Antichrist that denieth the father and the sonne. Whosoever denyeth the sonne, the same hath not the father. Let therfore abyde in you that same which ye herde from the begynnyng. Yf that which ye herde from the begynnyng shall remayne in you, ye also shall continewe in the sonne, and in the father. And this is the promes that he hath promysed us, even eternall lyfe.

296v

This have I written unto you, as concernynge them that disceave you. And the annoyntyng which ye have receaved of hym dwelleth in you. And ye nede not that eny man teache you: but as that annoyntyng teacheth you all thinges, and is true, and is no lye: and as it taught you, even so byde therin. And nowe babes abyde in hym, that when he shall apere, we maye be bolde, and nott be made ashamed of him at his commynge. Yff ye knowe that he is righteous, knowe also that he whych foloweth rightewesnes, is borne of hym.

## The .iiij. Chapter.

Beholde what love the father hath shewed on us, that we shulde be called the sonnes of god. For this cause the worlde knoweth you not because it hath not knowen him. Derely beloved, nowe are we the sonnes of god, and yet it hath not apered what we shalbe. but we knowe that when it shall apere, we shalbe lyke hym. For we shall se hym as he is. And every man that hath thys hope in hym, poureth hymselfe, even as he ys pure. Whosoever committeth synne, committeth unrightewesnes also, and synne is unrightewesnes. and ye knowe that he apered to take awaye oure synnes, and in him is no synne. As many as byde in  
 297r hym, synne not: whosoever synneth hath not sene hym, nether hath knowen him.

Babes let no man deceive you, He that doeth rightewesnes is righteous, even as he is righteous. He that committeth sinne is of the devill: for the devyll synneth sence the begynninge. For this purpose apered the sonne of god, to lowse the workes of the devill. whosoever is borne of god, sinneth not: for his seede remayneth in hym, and he cannot sinne, because he is borne of god. In this are the children of god knowen, and the children of the devill. whosoever doeth not rightewesnes, is not of god, nether he that loveth not his brother

For this is the tydinges, that ye herde from the begynnyng, that ye shulde love one another: not as Cayn which was of the wicked and slewe hys brother. And wherfore slewe he him? because hys awne workes were evyll, and his brothers goode. Marveyle nott my brethren yff the worlde hate you. We knowe that we are translated from deeth unto lyfe, because we love the brothren. He that loveth not his brother, abyde in deeth. Whosoever hateth his brother, is a man sleare. And ye knowe thatt no man sleare, hath eternall lyfe abydyng in hym.

Hereby perceave we love: for he gave his lyfe for us: And we ought also to geve oure lives for oure brethren. Whosoever hath this worldes goode and seyth his brother in necessitie, and shetteth uppe his compassion from him: howe dwelleth the love of god in him? My babes, let us not love in worde, nether in tonge: but with dede, and in veritie. And herby we knowe that we are off the veritie, and will before hym put oure hertes out of dout: For (yf 297v oure hertes condempne us) god is gretter then oure hertes, and knoweth all thinges. Tenderly beloved, yf oure hertes condempne us not, then have we trust to god warde: and whatsoever we axe, we shall receave of hym: because we kepe his commaundementes, and do those thynges which are pleasyng in his sight.

And this is his commaundment, that we beleve on the name of his sonne Jesus Christ, and love one another, as he gave commaundement. And he that kepeth hys commaundementes dwelleth in him, and he in hym. And herby we knowe that there abyde in us of the sprete which he gave us.

### The .iiij. Chapter.

Derely beloved beleve not every sprete: but prove the sprates whether they are of god, or no: for many falce prophetes are gone out into the worlde. Herby shall ye knowe the sprete off god. Eevery sprete that confesseth that Jesus Christ is come in the flesshe, is of god. And every sprete which confesseth not that Jesus Christ is come in the flesshe, is not off god. And this is that sprete of Antichrist, of whom ye have herde, howe that he shulde come: and even nowe alredy is he in the worlde.

Lytell children, ye are of god, and have overcome them: for gretter is he that is in you, then he that is in the worlde. They are of the worlde, therefore speake they of the worlde, and the worlde heareth them. We are of god. He that kno-

298r weth god heareth us: He that is nott off God, heareth us not. Herby knowe we the sprete of veritie, and the sprete of erreure.

Derely beloved, lett us love one another: for love cometh of god. And every one that loveth is borne of god, and knoweth god. He that loveth nott, hath nott knowen god: for god is love. In this apered the love of god to usward, because that god sent his only begotten sonne into the worlde, that we myght live thorowe him. Herin is love, not that we loved god, but that he loved us, and sent his sonne to make agrement for oure sinnes.

Derely beloved yf god so loved us, we ought also to love one another. no man hath sene god at eny tyme. Yf we love one another, god dwelleth in us, and his love is parfet in us. Herby knowe we, that we dwell in hym, and he in us: because he hath geven us of his sprete. And we have sene and do testifie that the father sent the sonne, which is the saveour of the worlde. Whosoever confesseth that Jesus is the sonne of god, in hym dwelleth god, and he in god. And we have knowen and beleved the love that god hath to us.

God is love, and he that dwelleth in love dwelleth in god, and god in hym. Herin is the love parfet in us, thatt we shulde have trust in the daye of iudgement, that as he is, even so are we in this worlde. There is no feare in love, but parfet love casteth out all feare, for feare hath paynfulnes. He that feareth is not parfet in love.

298v We love hym, for he loved us fyrst. Yf a man saye, I love god, and yet hateth his brother, he is a liar. Howe can he that loveth nott his brother whom he hath sene, love god whom he hath not sene? And this commaundement have we of hym: that he which loveth God, shulde love his brother also.



## The .v. Chapter.

Whosoever beleveth that Jesus is Christ, is borne of god. and every one that loveth hym which begat, loveth him also which was begotten of him. In this we knowe that we love the children of god, when we love god, and kepe his commaundementes. This is the love of god, that we kepe his commaundementes, and his commaundementes are not grevous. For all that is borne of god, overcommeth the worlde. and this is the victory that overcommeth the worlde, even oure fayth. who is it that overcommeth the worlde: but he which beleveth that Jesus is the sonne of god?

This Jesus Christ is he that cam by water and bloud, not by water only: but by water and bloud. And it is the sprete that beareth witnes, because the sprete ys trueth. For there are thre whych beare recorde in heven, the father, the worde, and the wholy goost. And these thre are one. And there are thre which beare recorde in erth: the sprete, and water, and bloud: and these thre are one. Yf we receive the witnes of men, the witnes of god is gretter. For this is the witnes of god, which he testified of his sonne. He that beleveth on the sonne of god hath the witnes in hymselfe. He that beleveth nott God, hath made hym a lyare, because he beleved nott the recorde that god gave of his sonne. And this ys that recorde, howe that god hath geven unto us eternall lyfe, and this lyfe is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of god, hath not lyfe. 299r

These thynges have I written unto you that beleve on the name of the sonne off God, that ye maye knowe howe that ye have eternall lyfe, and that ye maye beleve on the name of the sonne off god. And this is the trust that we have in hym: that yf we axe eny thyng accordynge to his will he heareth us. And yff we knowe that he heare us

whatt soever we axe, we knowe thatt we shall have the petitions that we desyred of hym.

Yff eny man se his brother synne a synne that is not unto deeth, let hym axe, and he shall geve hym lyfe for them that synne not unto deeth. There is a synne unto deeth, for which saye I not that a man shulde praye. All unrightewesnes is synne, and there is synne not unto deeth.

We knowe that whosoever is borne of God, synneth not: but he that is begotten of god kepeth hymselfe, and that wicked toucheth hym not. We knowe that we are of god, and that the worlde is altogedder set on wickednes. We knowe that the sonne of God is come, and hath geven us a mynde to knowe hym which is true: and we are in hym that is true, through his sonne Jesu Christ. This same is very god, and eternall lyfe. Babes kepe youreselves from ymages. Amen.

## The seconde pistle of S. Jhon

299v

The seneour to the electe lady and her children which I love in the trueth: And not I only: but also all that have knowen the trueth, for the truthe sake, which remaineth in us, and shalbe in us for ever.

With you be grace, mercy, and peace from God the father, and from the lorde Jesus Christ the sonne off the father, in trueth and love.

I reioysed greatly, that I founde off thy children walkynge in trough, as we have receaved a commaundement of the fater. And nowe beseche I the lady, not as though I wrote a newe commaundement unto the, but that same, which we had from the begynnynge, that we shulde love one another. And this is the love, that we shulde walke after his commaundementes.

This commaundement is (that as ye have herde from the begynnynge) ye shulde walke in it. For many deceavers are entred into the worlde, which confesse not that Jesus Christ is como in the flesshe. This is a deceaver and an Antichrist. Loke on youreselves, that we lowse not that we have wrought: but that we maye have a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ, hath not God He that endureth in the doctryne off Christ, hath bothe the father, and the sonne.

Yff there come eny unto you and brynge not this ~~lear-~~ 300r  
nynge, hym receave not to housse: nether bid hym god spede. For he that biddeth hym God spede, is part taker off his evyll dedes. I had many thynges to wryte unto you, neverthelesse I wolde nott wryte with paper and ynke: but I trust to come unto you, and speake with you mought to mouth, that oure ioye maye be full. The sonnes off thy electe sister grete the Amen.

## The. iij. pistle of S. Jhon.

The senior unto the beloved gayus, whom I love in the trueth. Welbeloved I wysshe in all thynges thatt thou prosperedest and faredest well, even as thy soule prospereth. I reioysed greatly when the brethren cam and testified off the trueth that is in the, howe thou in troth walkest. I have no gretter ioye then for to heare howe that my sonnes walke in veritie.

Derely beloved thou doest faythfully whatt soever thou doest to the brethren, and to straungers, which bare witnes off thy love before all the congregacion. Which brethren when thou bryngest forwardes on their iorney (as it besemet God) thou shalt do wele: because that for his names sake they went forth, and toke nothyng off the gentyls. We therfore ought to receave soche, that we also myght be helpers to the trueth.

I wrote unto the congregacion: but Diotrefes which loveth to have the preeminence amonge them, receaveth us not, wherefore yf I come I will declare his dedes which he doeth iestyng on us with malicious wordes, nether is therewith content. Not only he hymselfe receaveth not the brethren: but also he forbiddeth them thatt wolde, and thrusteth them out off the congregacion.

Derely beloved counterfait not thatt which is evyll, but that which is good: He that doeth well is off God: but he that doeth evyll seith not God. Demetrius hath good reporte off all men, and of the trueth. Yee and we oureselves also beare recorde, and ye knowe that oure recorde is true. I have many thynges to wryte: But I will not with pen and ynke wryte unto the. For I trust I shall speake mouth to mouth. Peace be with the. The lovers salute the. Grete the lovers by name.

## The pistle off paul Unto the Hebrues.

301v

### The fyrst Chapter.

God in tyme past diversly and many wayes, spake unto the fathers by prophetes: but in these last dayes he hath spoken unto us by hys sonne, whom he hath made heyre of all thynges: by whom also he made the worlde. Which sonne beyng the brightnes of his glory, and very ymage off his substance, bearynge uppe all thynges with the worde of his power, hath in his awne person poured oure synnes, and is sytten on the right honde of the maiestie an hye, and is more excellent then the angels, in as moche as he hath by inheritaunce obteyned an excellenter name then have they.

For unto which off the angels sayde he at eny tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne. And agayne when he bryngeth in the fyrst begotten sonne in the worlde, he sayth: And all the angels of god shall worshippe hym. And unto the angels he sayth: He maketh his angels spretes, and his ministers flammes of fyre. But unto the sonne he sayth: God thy seate shal be for ever, and ever. The cepter of thy kyngdom is a right cepter, 302r  
Thou hast loved rightewesnes and hated iniquitie: Wherefore hath god, which is thy god, anoynted the with the oyle off gladnes above thy felowes.

And thou lorde in the begynnynge hast layde the foundation of the erth: And the hevens are the workes off thy hondes. They shall perisshe, but thou shalt endure. They all shall waxe olde as doth a garment: and as a vesture shalt thou chaunge them, and they shalbe chaunged: but

thou arte the same, and thy yeares shall not fayle. Unto which off the angels sayde he at eny tyme? Sit on my right honde tyll I make thyne enemies thy fote stole. Are they not all spretes to do service, sent for to minister for their sakes, which shalbe heyres of health?

### The .ij. Chapter.

Wherefore we ought moche more to attende unto tho thynges which we have herde, lest we be spilt. For yff the worde which was spoken by angels was stedfast: and every transgression and disobedience receaved a iust recompence to rewarde: howe shall we escape yf we despise so great helth? which at the fyrst began to be prehched off the lorde hymselfe, and after warde was confermed to uswarde, by them that herde it, god bearynge witnes thereto, bothe with sygnes and wonders also, and with divers miracles, and gyftes off the holy gooste, accordynge to his awne will.

302v He hath not unto the angels put in subieccion the worlde to come, whereof we speake: but one in a certayne place witnessed, sayinge: What is man, that thou arte myndfull of hym: other the sonne of man, that thou visitest hym? After thou haddest for a season made hym lower then the angels: thou crownedst hym with honour and glory, and hast set hym above the workes off thy hondes. Thou hast put all thynges in subieccion under his fete. In that he put all thynges under hym, he left nothyng that is not put under him. Neverthelesse we yet se nott all thynges subdued unto hym: but that Jesus which for a season was made lesse then the angels, we se thorowe the punnyshment off deeth crowned with glory and honour: that he by the grace of god, shulde tast of deeth for all men.

For hit becam hym, for whom are all thynges, and by whom are all thynges, after that he had brought many sonnes unto glory, that he shulde make the lorde off their

helth parfet thorowe affliccions: For as moche as he which sanctifieth, and they which are sanctified, are all off won. For which causes sake, he is not ashamed to call them brethern sayinge: I will declare thy name unto my brethren, in the myddes off the congregacion will I prayse the. And agayne: I will put my trust in hym. And agayne: beholde here am I and the children which god hath geven me.

For as moche then as the children were parte takers of flesshe and bloud, he also hymselfe lyke wyse toke parte with them, for to put doune thorowe deeth hym that had lordshippe over deeth that is to saye the devyll. And that he myght delyver them which thorowe feare of deeth all their lyfe tyme were in daunger of bondage. For he in no place taketh on hym the angels: but the sede of Abraham taketh he on hym. Wherfore in all thynges hit becam hym to be made lyke unto his brethren, that he myght be mercifull, and a faythfull hie preste in thynges concernynge god, for to poure the peoples synnes. For in that he hymselfe suffered, and was tempted, he is able to sucker them that are tempted. 303r

### The .iiij. Chapter.

Wherfore wholly brethren, parttakers off the celestiaall callinge, consyder the embasseatour and hie preste of ourre profession Christ Jesus, beyng faythfull to him that sent him, even as was Moses in all his housse. And this man was counted worthy of more glory then Moses: Inasmoche as he which hath prepared the housse, hath ~~most~~ honoure in the housse. Every housse is prepared of some man. But he that ordeyned all thynges is god. And Moses verely was faithfull in all his housse as a minister, to beare witnes of tho thynges which shulde be spoken afterwarde. But Christ as a sonne hath rule over the housse, whose housse we are, yf we kepe stedfast confydence and reioysynge in the fayth unto the ende.

Wherefore as the holy goost sayth: todaye if ye shall  
 heare his voyce, harden not youre hertes, as when ye pro-  
 voked in tyme of temptacion in the wildernes, where youre  
 fathers tempted me, proved me, and sawe my workes xl.  
 303v yeare longe. Wherefore I was greved with that generacion  
 and sayd: They ever erre in their hertes: they verely have  
 not knowen my wayes, so that I sware in my wrathe, that  
 they shulde not enter into my rest. Take hede brethren that  
 there be in none of you an evyll herte, in unbeleve, that he  
 shulde departe from the livynge god: but exhorte one an-  
 other dayly, whill it is called todaye, lest eny of you wexe  
 harde herted, and be deceived with synne.

We are parte takers of Christ, so that we kepe sure unto  
 the ende the begynninge of the substance, soo longe as it is  
 said: todaye yf ye heare his voyce, herden not youre hertes,  
 as when ye provoked. For some, when they herde, pro-  
 voked: but not all that cam out of egypt under moyses. But  
 with whome was he displeased xl. yeares? was he not dis-  
 pleased with them that synned: whose boddies were over-  
 throwen in the desart? To whom sware he that they shulde  
 not enter into his rest: but unto them that beleved nott?  
 And we se that they coude not enter in, because of unbe-  
 leve.

### The .iiij. Chapter.

Let us feare therfore lest eny of us forsakyng the promes of  
 entrynge into his rest, shulde seme to come behinde. For  
 unto us was it declared, as wele as unto them. But hit  
 proffited not them that they herde the worde, because they  
 which herde it coupled it not with fayth. we which have  
 beleved, do enter into his rest, as contrary wyse he sayde to  
 the wother: as I have sworne in my wrath, they shall not  
 enter into my rest. and that spake he verely longe after that  
 304r the workes were made, from the fundacion off the worlde  
 layde. For he spake in a certayne place of the seventh daye,



on this wyse: And good did rest the seventh daye from all his workes. And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter thereinto, and they to whom it was fyrst preached, entred not therin for unbeleves sake. Agayne he apoynteth in David a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye if ye heare his voyce, be not hardhearted. For if Josue had geven them rest, then wolde he not afterwarde have spoken of another daye. There remayneth therfore yet a rest unto the people of god. For he that is entred into his rest doth cease from his awne workes, as god did from his.

Let us study therfore to entre into that rest, lest eny man faule into soche an ensample off unbelefe: for the worde off god is quicke, and myghty in operacion, and sharper then eny two edged swearde: and entreth through, even unto the dividynge a sonder of the soule and the sprete and of the ioyntes, and the mary: and iudgeth the thoughtes and the intentes off the herte. Nether is there eny creature invisible in the sight off hit: but all thynges are naked and bare unto the eyes off hym, off whom we speake.

#### The .v. Chapter.

Seynge then thatt we have a grett hye prest whych hath entred heven (I mean Jesus the sonne off God) lett us kepe oure profession. For we have nott an hye prest, whych cannot have compassion on oure infirmities: butt ~~was~~ in all poyntes tempted, in lyke manner: but yett without synne. Let us therfor goo boldely unto the seate of grace, that we maye receave mercy, and fynde grace to helpe in tyme of nede. 304v

For every hye prest that is taken from amonge men, is ordeyned for men, in thinges pertaynyng to god: to offer gyftes and sacryfyses for synnes: which can have compas-

sion on the ignoraunt, and on them that are out off the hye waye, because that he hymselfe also is compased with infirmitie: For the which infirmities sake, he is bounde to offer for synnes, as wele for hys awne parte, as for the peoples. No man taketh honour unto hymselfe, but he that is called off God, as was Aaron.

even so lykewyse Christ honored not hymselfe, that he myght be the hye prest: butt he gloryfied hym that sayde unto hym: thou arte my sonne, this daye begat I the. As he also in another place speaketh: Thou arte a prest for ever after the order of Melchisedech. Which in the dayes of his flesshe, did offer uppe prayers and supplicacions, with stronge crynge and teares, unto hym that was able to save hym from deeth: and was also herde, because he had God in reverence. And though he were goddes sonne, yet learned he obedience, by tho thynges which he suffered, and was made parfaite, and the cause off eternall health unto all them that obey hym: and is called of God the hye prest, after the order of Melchisedech.

305r Wherof we have many thynges to saye which are harde to be uttered: because ye are dull off hearinge. For when as concerninge the tyme, ye ought to be teachers, yet have ye nede agayne that we teache you the fyrst principles of the wode of god: and are become soche as have nede off mylke, and not of stronge meate: For every man that is feed with mylke is inexpert in the worde of rightewesnes: For he is but a babe. But stronge meate belongeth to them thatt are perfect, which thorowe custome have their wittes exercised, to iudge both good and evyll also.

#### The .vj. Chapter.

Wherfore let us leave the doctryne pertaynyng to the begynnynge of a Christen man, and let us go unto perfection, and nowe no more laye the foundation of repentaunce from deed workes, and of fayth towarde god,

off baptim, of doctryne, and of laying on of hondes, and of resuereccion from deeth, and of eternall iudgment. And so will we do, yf god permitt. For it is nott possible that they, which were once lyghted, and have tasted of the heavenly gyft, and are become parttakers of the holy goost, and have tasted of the good worde of god, and off the power off the worlde to come: yf they faule, shulde be renued agayne unto repentaunce: For as moche as they have (as concernynge themselves) crucified the sonne of god a fresshe, makynge a mocke of hym.

For that erth which drynketh in the rayne which cometh ofte apon it, and bryngeth forth erbes mete for them that dresse it, receaveth blessinge of god: but that ground, which beareth thornes and bryars, is reproved, and is nye unto cursynge: whose ende is to be burned. 305v Nevertheless deare frendes, we trust to se better of you, and thynges whych a company helth, though we thus speake. For god is not unrighteous that he shulde forget youre worke, and laboure that procedeth of love, which love ye shewed in his name, which have ministred unto the sayntes, and yett minister. Yee, and we desyre that every one off you shewe the same diligence, to the encrease off the fayth, even unto the ende: that ye faynt not, but counterfayte them, which thorowe fayth and pacience inheret the promyses.

For when god made promes to Abraham, because he had no gretter thinge to sweare by: he sware by hymselfe, sayinge: Surely I will blesse the, and multiply the in dede. And so after that he had taryed a longe tyme, he enioyed the promes. Men verely sweare by hym that is greater them themselves, And an othe to confyrme the thyng, ys amonge them an ende of all stryfe. So god willynge very abundantly to shewe unto the heyres of promes, the stablenes of his counsaile, he added an othe, that by two immutable thynges (in which it was impossible that god

shulde lye) we myght have perfect cosolacion, which have fled, for to holde fast the hope that is set forth before oure faces, which hope we have as an ancre off the soule, both sure and stedfast. Which hope also entreth in, into tho thynges which are within the vayle, whither the forerunner is for us entred in, I mean Jesus that is made an hye prest  
 306r for ever, after the order of Melchisedech.

### The .vij. Chapter.

This Melchisedech kyng of Salem (which beinge prest of the most hye god, met Abraham, as he returned agayne from the slaughter of the kynges, and blessed him, to whom also Abraham gave tythes of all thynges) first is by interpretacion kyng of rightewesnes, after that kyng of Salem, that is to saye kyng of peace, without father, without mother, without kynne, and hath nether begynnyng of his tyme, nether yet ende of his lyfe: but is lykened unto the sonne off god, and remayneth a prest for ever.

Consyder what a man this was, unto whom the patriarke Abraham gave tythes off the spoyles. And verely those childderen off levy, which receave the office of the prestes, have a commaundement to take acordynge to the lawe, tythes of the people, that is to saye, of their brethren, yee though they spronge out of the loynes of Abraham. But he whose kynred is not counted amonge them, receaved tythes of Abraham, and blessed him that had the promyses. and no man denyeth but that which is lesse, receaveth blessinge of that which is gretter. And here men that deye receave tythes. Butt there he receaveth tythes of whom it is witnessed, that he liveth. And to saye the trueth, Levy hymselfe which receaveth tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met hym. Yf nowe therefore perfeccion camb y the presthod of the levites (for under that presthod the people receaved the lawe) what  
 306v

neded it furthermore that another prest shulde ryse, after the order of Melchisedech, and nott after the order off Aaron? Nowe no dout, yf the presthod be translated, then of necessitie must the lawe be translated also.

For he of whom these thynges are spoken, pertayneth untill another trybe, off which, never man served at the aultre. For it is evident that oure lorde spronge of the trybe of Juda, of which trybe spake Moses no thyng concerning presthod.

And it is yet a more evident thinge, yf after the similitude of Melchisedech there aryse another prest, which is not made after the lawe of the carnall commaundment: but after the power of the endlesse lyfe. For he testifyeth: Thou arte a prest for ever, after the order of Melchisedech. Then the commaundment that went afore, is disanulled, because of his weaknes and unprofitablenes. For the lawe made no thyng perfect: butt was an introduccion of a better hope, by which hope, we drawe nye unto god.

And for this cause itt is a better hope, that it was not promysed without an othe. Those prestes were made without an oth: butt this prest with an oth, by hym that sayde unto hym: The lorde sware, and will not repent: Thou arte a prest for ever after the order of Melchisedech: And for that cause was Jesus a stablyssher off a better testament.

And amonge them many were made prestes, because they were nott suffred to endure by the reason of deeth. Butt this man, because he endureth ever, hath an everlastynge presthod: Wherefore he is able also ever to save them that come unto God by hym, seynge he ever liveth, to make intercession for us. 307r

Soche an hye prest it becommeth us to have, which is wholly, harmlesse, undefiled, separat from synners, and made hyar then hevens. Which nedeth not dayly (as yonder hie prestes) to offer uppe sacrifice, fyrst for his awne synnes, and then for the peoples synnes. For that did he at

once for all, when he offered uppe hymselfe: For the lawe maketh men prestes, which have infirmitie: but the worde of the oth that cam sence the lawe, maketh the sonne prest, which is perfect for evermore.

The .viij. Chapter.

Of the thynges which we have spoken, this is the pyth: That we have soche an hye preste that is sitten on the right honde of the seate of maiestie in heven, and is a minister of wholly thynges, and of the very tabernacle, whiche God pyght, and not man. For every hye prest is ordeyned to offer gyftes and sacryfises, wherfore it is of necessitie, that this man have somewhat also to offer. For he wernot a preste, yf he were on the erth where are prestes that acordynge to the lawe offer gyftes, which prestes serve unto the ensample and shadowe of heavenly thynges: even as the answer off God was geven unto Moses when he was about to fynnishe the tabernacle: For take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the  
 307v in the mount.

Nowe hath he obtayned a more excellent office, in as moche as he is the mediator off a better testament, which was made for better promyses. For yff that fyrst testament had bene soche a won that no man coulde have founde fault with it: then shulde no place have bene sought for the seconde. For in rebukynge them he sayth: Beholde the dayes will come (sayth the lorde) and I will fynnysh apon the housse off Israhel, and apon the housse off Juda, a newe testament, not lyke the testament that I made with their fathers at that tyme, when I toke them by the hondes, to ledde them out off the londe off Egipte, for they continued nott in my testament, and I regarded them not sayth the lorde.

For this is the testament that I will make for the housse off Israhell: Affter those dayes (sayth the lorde) I will put

my lawes in their myndes, and in their hertes, I will wryte them, and I wilbe their God, and they shalbe my people. And they shall not teache, every man his neighbour, and every man his brother, sayinge: knowe the lorde: For they shall a knowe me, from the lest to the moste off them: For I wilbe mercifull over their iniquyties: and on their synnes and on their unrightewesnes, will I not thynke eny more. In that he sayth a newe testament, he hath abrogat the olde. No we that which is disanulled and wexed olde, is redy to van nysshe awaye.

*The .ix. Chapter.*

308r

That fyrst tabernacle verely had iustifynges, and seruynges off god, and wordly holynes. For that fyrst tabernacle was made, wherin was the candlesticke, and the table, and the shewe breed, which is called wholly. Within the seconde vayle was the tabernacle, which is called holiest off all, which had the golden senser, and the arcke off the testament overlayde roundabout with golde, wherin was the golden pot with manna, and Aarons rodde that spronge, and the tables off the testament.. Over the arcke were the cherubyns off glory shadowynge the seate off grace. Off which thynges, we woll nott nowe speake particularly.

When these thynges were thus ordeyned, the prestes went allwayes into the fyrst tabernacle which excuted the service of god: Into the secounde went in the hye prest alone, once every yeare: but not without bloud, which he offered for hymselfe, and for the ignoraunce of the people: The holy goost this signifyng, that the waye off holy thynges was not yet openned, whill as yet the fyrst tabernacle was stondynge, which was a similitude off this present tyme, in which gyftes and sacrifices are offered, which cannot make them that minister perfect, as pertaynyng to the conscience, with meates only and drinkes, and divers

wesshynges, and iustifyinges off the flesshe, which were ordeyned untyll the tyme off reformation.

308v But Christ beyng the hye prest off good thinges to come, cam by a gretter, and a moare parfayct tabernacle, not made with hondes: that is to saye, not of this maner bilydng, nether by the blood of gotes, and caulves: but by his owne blood, he entred once for all into the wholy place, and founde eternall redempcion. For yf the blood of oxen, and off Gotes, and the ashes off an heyfer, when it was sprynckled, puryfied the unclene, as touchynge the purifynge of the flesshe: Howe moche more shall the blood of Christ (which thorowe the eternall sprete, offered hymselfe without spot to God) poudge oure consciences from deed workes, for to serve the livynge god?

And for this cause is he the mediator off the newe testament, that as sone (as his deeth was fulfilled for the redempcion of those transgressions that were in the fyrst testament) they which were called, myght receave the promes off eternall inheritaunce. For whersoever is a testament, there must also be the deeth of hym that maketh the testament. For the testament taketh auctoritie when men are deed: For it is of no value as longe as he that made it is alive. For which cause also, nether that fyrst testament was ordeyned without blood. For when all the commaundementes were redde of Moses unto all the people, he toke the blood of calves, and of Gotes, whith water and purple woll and ysope, and sprynckled both the boke and all the people, sayinge this is the blood off the testament, which God hath apoynted unto you. Moreover, he sprenkled the tabernacle with blood also, and all the ministrynge vessels. And almost all  
309r thynges, accordynge to the lawe, ar clensed with blood, and without effusion of blood, is no remission.

Hit is then nede that the similitudes of heavenly thynges, be purified with soche thynges: but the heavenly thynges themselves are purified with better sacrifices then are these.



For Christ is not entred into the holy places, that are made wit hondes, which are butt similitudes off true thynges: but is entred into very heven, for to apere nowe in the syght of God for us. Not to offer hymselfe often, as the hye prest entreth into the holy place every yeare with straunge bloud: for then must he have often suffered sence the worlde began: Butt nowe in the ende off the worlde, hath he apered once for all, to put synne to flyght, by the offerynge uppe off hymselfe. And as it is apoynted unto men that they shall once deye, and then commeth the iudgement, even so Christ was once offered to take awaye the synnes of many, and unto them that loke for hym, shall he apeare agayne, without synne unto their health.

## The .x. Chapter.

For the lawe which hath but the shadewe of goode thynges to come, and not the thynges in their owne fassion, can never with the sacryfises whiche they offer yeare by yeare continually make the commers thereunto parfayte. For wolde not then those sacrificises have ceased to have bene offered? because that the offerers once poured, shulde have hadde no moare consciences of sinnes. Neverthelesse in thos sacrificises is there mencion made of synnes every yeare. For it is impossible that the bloud of oxen, and off gotes shulde take awaye synnes.

309v

Wherefore when he commeth into the worlde, he sayth: Sacrifice and offeringe thou woldest not have: but a bodie hast thou ordeyned me, holocaustes and sacrifice for synne thou hast not alowed. Then I sayde: Lo I come, In the begynnynge off the boke is it written of me, that I shulde fulfill thy will, o god. Above when he sayth sacrifice, and offeringe, and holocaustes, and sacrifice for synne, thou woldest not have, nether hast alowed (which are offered by the lawe) then he sayde: Lo I am redy to do thy will o god he taketh awaye the fyrst to stabilisse the latter By the

which will we are sanctified, by the offerynge of the body of Jesu Christe once for all.

And every prest is redy dayly ministrynge, and ofte tymes offereth one maner of offerynge, which can never take away synnes: but this man after he had offered one sacrifice for synnes, sat hym doune for ever on the right honde of god, and from henceforth tarieth till his foes be made his fote stole. For with one offerynge hath he made perfect for ever them that are sanctified. And the holy goost also beareth us recorde off this, even when he tolde before: This is the testament that I will make unto them after those dayes sayth the lorde. And I will put my lawes in their hertes, and in their myndes I will write them, and their synnes and iniquyties will I remember no meare. And where remission of these thynges is, there is no moare offerynge for synne.

310r Seynge brethren that by the meanes off the bloud of Jesu, we maye be bolde to enter into that holy place, by the newe and livynge waye, which he hath prepared for us, through the vayle, that is to saye by his flesshe. And seynge also that we have an hye prest which is ruler over the housse of god, let us drawe nye with a true herte in a full fayth sprynkeled in oure hertes, from an evyll conscience, and wessed in oure bodies with pure water, and let us kepe the profession of oure hope, withoute waveringe (for he is faythfull that promysed) and let us consyder one another to provoke unto love, and to good workes: and let us not forsake the felishippe thatt we have a monge ourselves, as the maner of some is: but let us exhorte one another, and that so moche the more, because ye se that the daye draweth nye.

For yff we synne willyngly after that we have receaved the knowledge off the trueth, there remayneth no more sacrifice for synnes: but a fearfull lokynge for iudgement, and violent fyre, which shall devoure the adversaries. He

that despiseth Moses lawe, dyeth without mercy under two or thre witnesses. Off howe moche sorer punnyshment suppose ye shall he be counted worthy, which treadeth under fote the sonne of god: and counteth the bloud off the testament as an unholy thyng, wherwith he was sanctified, and doth dishonoure to the sprete off grace. For we knowe hym that hath sayde, vengeaunce belongeth unto me, I will recompence sayth the lorde And agayne: the lorde shall iudge his people. Hit is a fearfull thyng to faule into the hondes off the livyng God.

Call to remembraunce the dayes that are passed in the which, after ye receaved light, ye abode a grette fyght in 310v  
adversities, partly whill all men wondred and gased at you for the shame and tribulacion thatt was done unto you, and partly whill ye becam companyons of them which so passed their tyme. For ye suffered also with my bondes, and toke a worth the spoylynge off youre goodes, and that with gladnes, remembryng in youreselves howe that ye had in heven a better, and an enduerynge substaunce. Cast not awaye therfore youre confydence, which hath grett rewarde to recompence. For ye have nede of pacience, that after ye have done the will of god, ye myght receave the promes. For yet a very lytell whyle, and he thatt shall come will come, and will not tary: But the iust shall live by faith. And yf he withdrawe hymselfe, my soule shall have no pleasure in hym. We are not whiche with drawe ourselves unto dampnacion, butt partayne to fayth, for to wyne oure soules.

### The .xj. Chapter.

Fayth is a sure confidence off thynges which are hoped for, and a certayntie off thynges which are not sene. By it the elders were well reported off. Thorowe fayth we understonde that the worlde was ordeyned, by the worde off god: That by the menes of thynges whych apeare, thynges

whych are invisyble myghte be knowen. By fayth Abell offered unto god a more plenteous sacrifice then Cayn: by which, he obteyned witnes that he was righteous, God  
 3111 testifyinge of his gyftes: by which also he beyngde deed, yet speaketh.

By fayth was Enoch translated that he shulde not se deeth: nether was he founde: for god had taken hym awaye. Before he was taken awaye, he obtayned reccorde, that he had pleased god: but without faith it is impossible to please him. For he that commeth to god, must beleve that god is, and that he is a rewarder of them that seke him.

By fayth Noe honored god, after that he was warned of thinges which were not sene, and prepared the arcke to the savinge of his houssholde, throwe the which arcke he condemned the worlde, and becam heyre of the rightewesnes which commeth by fayth.

By fayth Abraham, when he was called obeyed to goo out into a place, which he shulde afterwarde receive to enheritaunce, and he went out, not knowynge whether he shulde goo.

By fayth he removed into the londe that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so did Ysaac, and Jacob, heyres with him of the same promes. For he loked for a citie havynge a foundation, whose bylder and maker is god.

Thorow fayth Sara also received strengthe to be with childe, and was delivered of a childe when she was past age, because she iudged him faythfull which had promysed.

And therfore spronge there of one (and of one which was as good as deed) so many in multitude, as the starres of the skye, and as the sonde of the see shore which is in  
 3114 numerable.

And they all deyed in fayth, and received not the promyses: but sawe them afarre of, and beleved them, and

saluted them: and confessed that they were straungers and pilgrims on the erthe. They that saye soche thynges, declare that they seke a countre. Also yf they had bene myndfull of that countre, from whence they cam, they had leasure to have returned agayne. Butt nowe they desyre a better, that is to saye a celestiall. Wherefore god is not ashamed of them, even to be called their god: for he hath prepared for them a citie.

In fayth Abraham offered uppe Ysaac, when he was tempted, and he offered hym beyng hys only sonne, in whom he had receaved the promyses: Of whom it was sayde, In Ysaac shall thy seed be called: for he considered, that God was able to rayse uppe agayne from deeth. Wherefore receaved he him, as an ensample of the resurreccion. In fayth Ysaac blessed Jacob and Esau, as concernynge thynges to come.

By fayth Jacob when he was deyinge, blessed both the sonnes of Joseph, and worshipped on the toppe of his ceptre.

By fayth Joseph when he deyed, remembred the departinge of the children of Israhel, and gave commaundement of his bones.

By fayth Moses when he was borne, was hid thre monethes of his father and mother, because they sawe he was a proper childe: nether feared they the kynges commaundement.

By fayth Moses when he was of a gret age, refused to be called the sonne of Pharaos doughter, and chose rather to suffre adversitie with the people of god, then to enioye the pleasurs off synne for a ceason, and esteemed the rebuke off Christ gretter ryches, then the treasure of Egypt. For he had a respecte unto the rewarde.

By fayth he forsoke Egypt, and feared not the fearcenes of the kyng. For he endured, even as he had sene hym which is invisible.

Thorowe fayth he ordeyned the ester lambe, and the effusion of blud, lest he that destroyed the fyrst borne shulde touche them.

By fayth they passed thorowe the reed see as by drey londe, which when the egipcians had asayed to do, they were drowned.

By fayth the walles of Jerico fell doune after they were compased aboute, seven dayes.

By fayth the harlot Raab perished not with them that beleved nott, after she had receaved the spyes to lodgyng peasably.

And what shall I more saye, the tyme wold be to short for me to tell off Gedeon, off Barach, and of Samson, and of Jephthae. Also of David and Samuel, and of the prophetes, which thorowe fayth subdued kyngdoms, wrought righteousnes, obteyned the promyses, stopped the mouthes of Lyons, quenched the violence of fyre, escaped the edge off the swearde, off weake were made stronge, wexed valient in fyght, turned to flyght the armees of the alientes. The women receaved their deed to lyfe agayne.

312v Wother were racked, and wolde nott be delivered, thatt they myght receave a better resurreccion. Wother tasted off mockynges, and scourgynges, moreover off bondes and presonment: were stoned, were heawen asunder, were tempted, were slayne with sweardes, walked uppe and doune in shepes skynnes, in gotes skynnes, in nede, tribulacion, and vexacion, which the worlde was not worthy of: They wandred in wildernes, in mountaynes, in dens and caves of the erth.

And these all thorowe fayth obtayned good reporte, and receaved not the promes, god providynge a better thyng for us, that they without us shulde not be made perfect.

## The .xij. Chapter.

Wherefore lett us also (seyng that we are compased with so gret a multitude of witnesses) laye awaye all that preseth us doune, and the sinne that hangeth on us, and let us runne with pacience, unto the battayle that is set before us, lokynge unto Jesus, the auctor and fynnyssher of oure fayth, which for the ioye that was set before hym, abode the crosse, and despyed the shame, and is sett doune on the right honde off the trone off God. Consider therfore howe that he endured suche speakinge agaynst hym of sinners, lest ye shulde be weried and faynt in youre myndes. For ye have not yet resisted unto bloudshed-dynge, stryvynge agaynst sinne. And ye have forgotten the consolacion which speaketh unto you, as unto children: My sonne despyse nott the chastenynge of the lorde, nether faynt when thou arte rebuked of hym: For whom the lorde loveth, hym he chasteneth: yee, and he scourgeth every sonne that he receaveth.

Yf ye shall endure chastnyng, god offereth himsilfe unto you, as unto sonnes. What sonne is that whom the father chasteneth not? Yf ye be not under correccion (whereof all are part takers) then are ye bestardes and not sonnes. Moreover seyng we had fathers of oure flesshe which corrected us, and we gave them reverence: shall nott we moche rather be in subieccion unto the father of spretuall gyftes and shall live? And they verely for a feave dayes, nurtred us after their awne pleasure: but he learneth us unto that which is proffitable, that we myght receave off his holines. No manner learnynge for the present tyme semeth to be ioyeous, but greveous: neverthelesse afterwarde it bryngeth the quyet frute off rightewesnes unto them which therein are exercysed.

Stretch forth therfore agayne the hondes which were let doune, and the weake knees, and se that ye have

strayght steppes unto youre fete, lest eny haltinge turne out of the waye: yee, let hit rather be healed. Embrace peace with all men, and wholynes: without the which, no man shall se the lorde. And se that no man be destitute of the grace of god, lest eny rote of bitternes springe uppe and trouble: and therby many be defiled. That there be no fornicator, or unclene person, as Esau, which for one breakfast solde his right that belonged unto him, in that he was the eldest brother. Ye knowe howe that afterwarde when that he wolde have inherited the blessinge, he was put by. His repentaunce founde no grace, no though he desyred that blessinge with teares.

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For ye are not come unto the mounte that is touched, and unto burninge fyre, nor yet to myst and darcknes and tempest of wedder, nether unto the sounde of a trompe and the voyce of wordes: which voyce they that herde it, wisshed awaye, that the communicacion shulde not be spoken to them. For they were not able to abyde that which was spoken. Yf a beast had touched the mountayne, hit muste have bene stoned, or thrust thorowe with a darte: even so terreble was the sight which apered. Moses sayde I feare and quake. But ye are come unto the mounte Sion, and to the citie off the livynge god, the celestiall Jerusalem: and to an innumerable sight of angels, and unto the congregacion of the fyrst borne sonnes, which are written in heven, and to god the iudge of all, and to the spretes of Just and parfect men, and to Jesus the mediator of the newe testament, and to the spryncklynge of bloud that speaketh better then the bloud of Abell.

Se that ye despyse not him that speaketh. For yf they escaped not which refused him that spake on erth: Moche more shall we not escape, yf we turne awaye from him that speaketh from heven: whose voyce then shuke the erth, and nowe declareth sayinge: yet once more will I shake, not the erth only, but also heven. No dout that same that



he sayth, yet once more, signifieth the removynge a waye of those thynges which are shaken, as off thynges which have ended their course: thatt the thinges which are not shaken maye remayne. Wherefore if we receave the kyngdom which is not moved, we have grace, wherby we maye serve god and please hym with reverence and godly feare. For oure god is consumynge fyre.

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*The .xiiij. Chapter.*

Let brotherly love continue. be not forgetfull to be kynde to straungers. For thereby have divers receaved angels into their houses unwares. Remember them that are in bondes, even as though ye were bounde with them. Be myndfull of them which are in adversitie, as ye which are yet in youre bodies. Let wedlocke be had in pryce in all poyntes, and let the chamber be undefiled: for whore keepers, and advoutrars god will iudge. Let youre conversacion be without coveteousnes, and be content with that ye have allredy. For he verely said: I will not fayle the, nether forsake the: that we maye boldly saye: The lorde is my helper, and I will nott feare what man doeth unto me. Remember them which have the oversight of you, which have declared unto you the worde of god: consider the conversacion off their livynge, and counterfet their fayth.

Jesus Christ yesterdaye and todaye, and the same continueth for ever. Be not caryed hidder and thydder with divers and straunge learnynge. For it is a good thinge that the herte be stablissed with grace, and not with meates, which have not proffeted them that have had their pastyme in them. We have an aultre wherof they maye nott eat which serve in the tabernacle. For the bodies of those beastes (whose bloud is brought into the holy place by the hie prest to pource sinne) are bournt without the tentes. Therefore Jesus, to sanctifye the peple with his awne bloud, suffered with out the gate. Let us goo forth therefore out of

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the tentes, and suffer rebuke with him. For here have we no continuyng cite: but we seke a cite to come.

For by him offer we the sacrifice of laude allwayes to god: that is to saye the frute of those lypes, which confesse his name. To do goode, and to distribute forget not, for with suche sacrifices god is pleased. Obeye them that have the oversight of you, and submit youreselves to them, for they watche for youre soules, even as though they shulde geve a comptes for them: that they maye do it with ioye, and not with grefe. For that is an unproffitable thyng for you. Praye for us. We have confidence because we have a good conscience in all thynges, and desyre to live honestly. I desire you therfore somewhat the moare haboundantly, that ye so do, that I maye be restored to you quicly.

The god of peace that brought agayne from deth oure lorde Jesus Christ, the gret shepherde of the shepe, thorowe the bloud of the everlastyng testament, make you parfet in all workes, to do his will, and brynge to passe, that whatsoever ye do, maye be accepted in his sight, by the meanes of Jesus Christ. To whom be prayse for ever whill the worlde endureth Amen.

I beseche you brethren, suffre the wordes of exhortacion: For we have written unto you in feawe wordes. Knowe the brother Timothe, whom we have sent from us, with whom (yf he come shortly) I will se you. Salute them that have the oversight of you, and all the saynctes. They off Italy, salute you. Grace be with you all Amen. Sent from Italy by Timotheus.

# The pistle off S. James.

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## The fyrst Chapter.

Iames the seruaunt off God, and off the lorde Jesus Christ, sendeth gretynge to the xij. trybes which are stattered here and there. My brethren, count it excedyng ioye when ye faule into divers temptacions, remembrynge howe that the tryinge off youre fayth bringeth pacience: and let pacience have her perfect worke, that ye maye be perfect and sounde, that nothyng be lackyng unto you.

Yff eny that is amonge you lake wisdom, let hym axe off God (which geueth to all men with outen doublenes, and casteth no man in the teth) and it shalbe geuen hym: but let hym axe in faythe, and waver not. For he that doubteth is lyke the waves off the see, tost off the wynde, and caried with violence. Nether let that man thynke that he shall receave eny thyng off God. A waveryngemynded man is unstable in all his wayes.

Let the brother off lowe degre reioyce in that he is exalted, and the ryche in that he is made lowe. For even as the flower off the grasse shall he vannysshe awaye. The sonne is rysen with heate, and the grasse is widdered, and his flower is faulen awaye, and the beautie off the fassion off it is perissshed: even so shall the riche man perisshe in his aboundance. 315v

Happy is the man that endureth in temptacion, for when he is tryed he shall receave the croune of lyfe, which the lorde hath prepared for them that love hym.

Let no man saye when he is tempted that he is tempted of god: for god tempteth not unto evyll: he tempteth no man: But every man is tempted drawne awaye, and entysed of his awne concupiscence. Then when lust hath

conceaved, she bringeth forth synne, and synne when it is fynnisshed bryngeth forthe deeth.

Erre not my deare brethren. Every good gyfte, and every parfait gyft, is from above and commeth doune from the father off light, with whom is no variablenes, nether is he chaunged unto darknes. Of his awne will begat he us with the worde off lyfe, that we shulde be the fyrst of his creatures.

Wherefore deare brethren, let every man be swyfte to heare, slowe to speake, and slowe to wrathe. For the wrathe off man worketh not that which is righteous before God.

Wherefore laye a parte all filthynes, all superfluite off maliciousnes, and receave with meknes the worde that is grafted in you, which is able to save youre soules: And se that ye be doares of the worde and not heares only, decea-  
 316r vinge youre owne selves. For yff a man heare the worde, and do it not, he is lyke unto a man that beholdeth his boddily face in a glasse. For as sone as he hath loked on hymselfe, he goeth his waye, and hath immediatly forgotten what his fassion was: but whosoever loketh in the parfait lawe off libertie, and continueth therein (yf he be not a forgettfull hearer, but a doar off the worke) he shalbe happi in his dede.

Yff eny man amonge you seme devoute, and refrayne not his tonge: but deceive his owne herte, this mannes devocion is in vayne. Pure devocion and undefiled before God the father, is this: To vysit the frendlesse, and widowes in their adversite, and to kepe hymselfe unspotted from the worlde.

### The .ij. Chapter.

Brethren have not the fayth of oure lorde Jesus Christ the lorde off glory in respecte off persons. Yff there come into youre company a man with a golden rynge, and in goodly

apparrell and there come in also a povre man in vyle rayment, and ye have a respecte to hym that weareth the gaye clothynge and saye unto hym: Sit thou here in a goode place: and saye unto the povre, stonde thou there, or sit here under my fote stole: are ye not even parcial in yourselves, and have iudged after evyll thoughtes?

Harken my deare beloved brethren, hath not God chosen the povre off this worlde, which are ryche in fayth, and heyres off the kyngdom, which he promysed to them that love hym? But ye have despised the povre. Are not the rych they which oppresse you: and they which drawe you before iudges? Do not they speake evyll of that good name that is called on over you? 316v

Yf ye fulfill the royall lawe accordynge to the scripture which sayth: Thou shalt love thyne neighbour as thysilfe, ye do wele: but yf ye regarde one person more then another, ye commit synne, and are rebuked off the lawe as transgressours. Whosoever shall kepe the whole lawe, and yet fayle in one poynt, he is gyltie in all. For the that sayde: Thou shalt not commit fornicacion, sayde also: thou shalt not kyll. Though thou shallt do no fornicacion, yet yff thou kill, thou arte a transgressor off the lawe. So speake ye, and so do as they that shalbe iudged by the lawe off libertie. For there shalbe iudgement merciles to hym that sheweth no mercy, and mercy reioyseth agaynst iudgement:

What avayleth it my brethren, though a man saye he hath fayth, when he hath no dedes? Can fayth save hym? Yff a brother or a sister be naked or destitute off dayly fode, and one of you saye unto them: Departe in peace, God sende you warmnes and fode: notwithstondynge ye geve them not tho thynges which are nedfull to the body: what helpeth it them? Even so fayth, yf it have no dedes is deed in hitsilfe.

But one shall saye: Thou hast fayth, and I have dedes:

Shewe me they fayth by thy dedes: and I will shewe the  
my fayth by my dedes. Belevest thou that there is one god?  
317r Thou doest wele. The devyls also beleve and tremble.

Wilt thou understonde o thou vayne man, that fayth  
without dedes is deed? Was not Abraham oure father  
iustified off his dedes when he offered Ysaac his sonne  
appon the aultre? Thou seyst howe that fayth wrought in his  
dedes, and through the dedes was the fayth made parfet.  
And the scripture was fulfilled which sayth: Abraham  
beleved god, and it was reputed unto hym for righte-  
wesnes: and he was called the frende off God. Ye se then  
howe that off dedes a man is iustified, and nott off fayth  
only. Lykewyse also was not Raab the harlot iustified  
when she receaved the messengers, and sent them out an-  
other waye? For as the body, without the sprete is deed,  
even so fayth with out dedes is deed.

### The .iiij. Chapter.

My brethren, be not every man a master, Remembrynge  
howe that we shall receave the more damnacion. For in  
many thynges we synne all. Yff a man synne not in worde,  
he is a parfekt man and able to tame all the body. Beholde  
we put bittes into the horses mouthes that they shulde  
obeye us, and we turne aboute all the body. Beholde also  
the shippes, which though they be so gret, and are dryven  
off fearce windes, yet are they turned about with a very  
smale helme, whithersoever the violence off the governes  
woll: even so the tonge is a litell member and bosteth grett  
thynges.

Beholde howe gret a thyng a litell fyre kyndleth, and  
317v the tonge is fyre, and a worlde off wickednes. So is the  
tonge set among oure members, that it defileth the whole  
body, and setteth a fyre all that we have off nature, and is  
itsilfe sett afyre, even off hell.

All the natures off bestes, and off byrdes, and off ser-

pentes, and thynges of the see, ar meked and tamed off the nature off man. But the tonge can no man tame. Yt is an unruely evyll full off deedly poyson. Therwith blesse we God the father, and therwith cursse we men which are made unto the similitude off God. Out off one mought proceadeth blessynge and cursynge. My brethren these thynges ought not soo to be. Doth a fountayne sende forth at one place swete water, and bytter also? Can the fygge tree, my brethren, beare olive beries: other a vyne beare fygges? So can no fountayne geve bothe salt water and fresshe also. Who ys wyse and endued with learnynge amonge you? Let hym shewe the workes of his good conversacion in meknes that ys coupled wyth wisdom. stryfe in youre hertes, reioyce not: nether be lyars agaynst the trueth. This wisdom descendeth not from above: but is erthy, and naturall, and divlysshe: For where envyinge and stryfe is, there is unstablenes, and all manner of evyll workes: but the wisdom that is from above, is fyrst pure, then peasable, gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without simulacion: yee, and the frute of rightewesnes is sown in peace, of them that kepe peace.

*The .iiij. Chapter.*

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From whence commeth warre, and fightynge amonge you? come they not here hence? even off youre voluptuousnes that rayneth in youre members. Ye lust, and have not. Ye envie and have indignacion, and cannot come by it. Ye fight and warre, and have not, because ye axe not. Ye axe and have not, because ye axe amysse, forto consume it apon youre voluptuousnes. Ye advoutrars, and wemen that breke matrimonie: knowe ye not howe that the frendshippe off the worlde is enmitie to godwarde? Whosoever wil be a frende of the worlde, is made the enemye of god. Do ye suppose that the scripture sayth in vayne: The sprete that dwelleth

in you, lusteth even contrary to envie: but geveth more grace.

Submit youreselves to god, and resist the devyll, and he will flye from you. Drawe neye to god, and he will drawe neye to you. Clense youre hondes ye synners, and pourdge youre hertes ye waverynge mynded. Suffre afflictions: sorowe ye and wepe. Let youre laughter be turned to mornyng, and youre ioye to hevynes. Cast doune youreselves before the lorde, and he shall lift you uppe. Backbyte not one another, brethren. He that backbyteth hys brother, and he that iudgeth his brother, backbyteth the lawe, and iudgeth the lawe: but and yf thou iudge the lawe, thou art not an observer of the lawe: but a iudge. There is one lawe gever, which is able to save and to distroye. what art thou that iudgeth another man.

318v Go to nowe ye that saye: todaye and tomorowe let us go into soche a citie and continue there a yeaere and beye, and sell, and wyne: and yet cannot tell what shall happen tomorowe. For what thinge is youre lyfe? hit is even a vapoure that apereth for a lytell tyme, and then varyssheth awaye: For that ye ought to saye: yff the lorde will and yf we live, let us do this or thatt. Butt nowe ye reioyce in youre bostynges. All soche reioysynge is evyll. Therefore to hym that knoweth howe to do good, and doth it not, it is synne.

### The .v. Chapter.

Goo to nowe ye Ryche men. Wepe, and howle on youre wretchednes that shall come apou you. Your ryches is corrupte, youre garmentes are motheaten. Your golde and youre silver are cankred, and the rust off them shalbe a witnes unto you, and shall eate youre flesshe as it were fyre. Ye have heaped treasure togedder in youre last dayes: Beholde the hyer off the laboures which have reped doune youre feldes (which hyer is of you kept backe by fraude) cryeth: and the cryes off them which have reped, are intred



into the eares off the lorde off Sabaoth. Ye have lived in pleasure on the erth and in wantannes. Ye have norysshed youre hertes, as in a daye off slaughter. Ye have condemned and have killed the iuste, and he hath not resisted you.

Be pacient therfore brethren, unto the commynge of the lorde. Beholde the husbände man wayteth for the precious frute off the erth, and hath longe pacience there uppon, untill he receave the yerly and the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the commynge off the lorde draweth neye. Grodge not one agaynst another brethren, lest ye be dampned. Beholde the iudge stondeth before the dore. Take (my brethren) the prophettes for an ensample of sufferynge adversitie, and of longe pacience, which spake in the name of the lorde. Beholde we counte them happy which endure. Ye have herde of the pacience of Job, and have knowen what ende the lorde made, For the lorde is very pitifull, and mercifull. 319r

Butt above all thynges my brethren, sweare not, nether by heven, nether by erth, nether by eny wother othe. Let youre sayinge be ye ye, naye naye: lest ye faule into ypocrysy. Ys there eny amonge you that is evyll vexed? let hym praye. Ys there eny man amonge you that is mery? let hym synge psalmes. Ys there eny man diseased amonge you? Lett hym call for the seniours off the congregacion, and lett them praye over hym, and anoynte hym with oyle in the name off the lorde: and the prayer off fayth shall save the sicke, and the lorde shall rayse hym uppe: and yf he have committed synnes, they shalbe forgiven hym.

Knowledge youre fautes one to another: and praye one for another, that ye maye be healed. The prayer off a ryghteous man avayleth moche, yf it be fervent. Helias was a man in daunger to tribulacion as we are, and he prayed in his prayer, that it myght not rayne: and it rayned nott on the erth by the space off thre yeaes and sixe monethes. 319v

And agayne he prayed, and the heven gave rayne, and the erth brought forth her frute.

Brethren yf eny off you erre from the trueth, and another convert hym, lett the same knowe, thatt he whych converted the synner from goynge astraye out if his waye, shall save a soule from deeth, and shall hyde the multitude off synnes. The ende of the pistle off Saynct James.

## The pistle off sanct Judas.

Iudas the servaunt of Jesus Christ, the brother off James,  
To them which are called and sanctified in god the father,  
and preserved in Christ Jesus. Mercy unto you, and peace  
and love be multiplied.

Beloved, when I gave all diligence to write unto you  
off the commen health: itt was nedfull for me to wryte  
unto you, to exhorte you, that ye shulde continnally la-  
boure in the fayth, which was once geven unto the  
saynctes. For there are certayne craftely crept in, of which 320r  
it was written aforetyme unto soche iudgement, They are  
ungodly, and turne the grace of oure lorde God unto  
wantannes, And denye God the only lorde, and oure  
lorde Jesus Christ.

My mynde is therfore to put you in remembraunce, for  
as moche as ye once knowe this, howe thatt the lorde (after  
thatt he had delivered the people out of Egypt) destroyed  
them which afterwarde beleved not: The angels also,  
which kept not their fyrst estate: but lefte their owne habi-  
tacion, he hath reserved in everlastynge chaynes under  
darknes unto the iudgement of the greate daye. even as  
Zodom, and Gomor, and the cities aboute them (which  
in lyke maner defiled themselves, with fornicacion, and  
folowed straunge flesshe) are set forth for an ensample,  
and suffre the vengeaunce of eternall fyre. Lykwyse these  
dremers defyle the flesshe, despyse rulars, and speake evyll  
of them that are in auctoritie.

Yet Michael the archangell (when he strove against the  
devyll, and disputed about the body of Moses) durst nott  
geve raylynge sentence, butt sayde: The lorde rebuke the.  
Butt these speake evyll of those thinges which they knowe  
not. In tho thynges which they knowe naturally (as

beastes which are without reason) they corrupte themselves. Wo be unto them, for they have folowed the waye of Cayn, and are spylt in the erreure of Balam for lukers sake, and are caste awaye in the treason of Core.

320v These are spottes which of youre kindnes feast togeder, without feare, fedyng themselves. Cloudes they are withouten water, caried about off wyndes: Trees rotten in authum, unfrutfull, twyse deed, and plucked uppe by the rotes. They are the ragynge waves off the see, fomyng out their awne shame. They are wandryng starres, to whom is reserved the myst of darcknes for ever.

Enoch the seventh from Adam prophesied before of suche saying: Beholde, the lorde shall come with thousandes of sayntes, to geve iudgement agaynst all men, and to rebuke all that are ungodly amonge them, of all their ungodly dedes, which they have ungodly committed, and of all their cruell speakynges, which ungodly sinners have spoken agaynst hym.

These are murmurers, complayners, walkynge after their awne lustes, whose muthes speake proude thynges. They have men in greate reverence because off avauntage. But ye derly beloved remember the wordes which were spoken before off the Apostles off oure lorde Jesus Christ, howe that they tolde you thatt there shulde be begylers in the last tyme, which shulde walke after their owne ungodly lustes. These are makers off sectes, naturall, havynge no sprete.

But ye derly beloved, edyfie youreselves in youre most wholly fayth, prayinge in the wholly goost, and kepe yourselves in the love of God, lokinge for the mercy of oure lorde Jesus Christ, unto eternall lyfe. And have compassion on some, separatynge them: and wother save with  
321r feare, pullynge them out of the fyre, and hate the fylthy vesture of the flesshe.

Unto hym that is able to kepe you, thatt ye faule nott,

and to present you faultlesse before the presence off hys  
glory with ioye, that ys to saye, to God oure saveour  
whyche only ys wyse, be glory, maiestie, dominion, and  
power, nowe and for ever Amen.

## The revelacion off sanct Jhon the devine.

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### The fyrst Chapter.

The revelacion of Jesus Christe, which god gave unto him, for to shewe unto his servauntes thynges which muste shortly come to passe. And he sent and shewed by hys angell unto hys servaunt Jhon, whych bare recorde off the worde off god, and off the testimony off Jesus Christe, and of all thynges that he sawe. Happy is he that redith, and they that heare the wordes of the prophesy, and kepe thoo thynges which are written therin. For the tyme is at honde.

Jhon to the vij. congregacions in Asya. Grace be with you and peace, from hym which is, and which was, and which is to come: and from the vij. spretes which are present before his trone, and from Jesus Christ which is a fayhtfull witnes, and fyrst begotten of the deed: and lorde over the kynges of the erth. Unto hym that loved us and wessed us from oure synnes in his awne bloud, and made us kynges and prestes unto god his father, be glory, and dominion, for evermore amen. Beholde he commeth with cloudes, and all eyes shall se hym: and they also which  
 322r peersed him. And all kynredes of the erth shall wayle. even so amen. I am Alpha and Omega, the begynnye and the endinge, sayth the lorde almyghty, which is and which was and which is to come.

Jhon youre brother and companyon in tribulacion, and in the kyngdom and pacience which is in Jesu Christe, was in the yle of Pathmos for the worde of god, and for the witnessynge of Jesu Christe. I was in the sprete on a sondaye, and herde behynde me, a gret voyce, as itt had bene

of a trompe sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seiste write in a boke, and sende hit unto the congregacions which are in Asia, unto Ephesus, and unto Smyrna, and unto Pargamos, and unto Thiatira, and unto Sardis, and unto Philadelphia, and unto Laodicia.

And I turned bake to se the voice that spake to me. And when I was turned: I sawe vij. golden candelstyckes, and in the myddes of the candelstyckes, one lyke unto the sonne of man clothed with a lynnyn garment doune to the ground, and gyrd aboute the pappes with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, and as snowe: and his eyes were as a flame of fyre: and his fete lyke unto brasse, as though they brent in a fornace: and his voyce as the sounde of many waters. And he had in his right honde vij. starres. And out of his mough went a twoo edged swearde. And his face shone even as the sunne in his strengthe.

And when I sawe hym, I fell at his fete, even as deed. And he layde hys ryght honde apon me, sayinge unto me: feare not. I am the fyrst, and the laste, and am alyve, and was deed. And beholde I am alyve for evermore, and have the kayes off hell and off deeth. Wryte therfore the thynges whych thou haste sene, and the thynges which are, and the thynges which shalbe fulfilled hereafter: and the misterie off the vij. starres which thou sawest in my ryght honde, and the vij. golden candelstyckes. The vij. starres are the angelles off the vij. congregacions: And the vij. candlestyckes which thou sawest are the vij. congregacions. 322v

### The seconde Chapter.

Unto the angell off the congregacion off Ephesus wryte: These thynges sayth he that holdeth the vij. starres in his ryght honde, and walketh in the myddes of the vij. golden candlestyckes. I knowe thy workes, and thy labour, and

thy pacience, and howe thou cannest not forbear them which are evyll: and examinedst them which saye they are Apostles, and are nott: and hast founde them lyars. and haste suffered, and hast pacience: and for my names sake hast labored and hast nott faynted. Neverthelesse I have sumwhat agaynst the, for thou haste lefte thy fyrst love. Remember therfore from whence thou art fallen, and repent, and do the fyrst workes. Or elles I wyll come unto the shortly, and will remove thy candlestyke out of his place, excepte thou repent. Butt this thou haste because thou haste hated the dedes off the Nicolaitans, which dedes I also hate. Lett him that hath eares heare, what the  
 323r sprete sayth unto the congregacions. To hym that overcommeth, wyll I geve to eate off the tree of lyfe, which is in the myddes off the paradise off God.

And unto the angell off the congregacion off Smyrna wryte: These thynges sayth he that is fyrst, and the laste, which was deed and is alive. I knowe thy workes and tribulacion and povertie, but thou art ryche: And I knowe the blaspemy off them whiche call themselves iewes and ar not: but are the congregacion of sathan. Feare none off thoo thynges which thou shalt soffre. Beholde, the devyll shall caste off you into preson, to tempte you, and ye shall have tribulacion. x. dayes. Be faythfull unto the deeth and I wyll geve the a croune off lyfe. Let hym that hath earis heare, what the sprete sayth to the congregacions: He that overcommeth shall not be hurte off the seconde deeth.

And to the angell of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swearde with two edges. I knowe thy workes and where thou dwelleste, evyn where Sathans seate ys, and thou kepeste my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes off myne, which was slayne amonge you where sathan dwelleth. Butt I have a fewe thinges agaynst the: that thou hast there, they thatt mayntayne, the



doctryne off Balam which taught in balake, to put occasion off syn before the chylderne off Israhell, thatt they shulde eate off meate dedicat unto ydolles, and to commyt fornicacion. Even so haste thou them that mayntayne the doctryne off the Nicolaytans, which thyng I hate. But 323v  
repent or elles I will come to the shortly and will fyght agaynste them with the swearde of my mought. Lett hym that hath eares heare what the sprete sayth unto the congregacions: To hym that overcommeth will I geve to eate manna that is hyd. and will geve hym a whyte stone, and in the stone a newe name wrytten, which no man knoweth, savinge he that receaveth hit.

And unto the angell off the congregacion off Theatira write: This sayth the sonne of god, which hath his eyes lyke unto a flame of fyre, whose fete are lyke brasse: I knowe thy workes and thy love, service, and fayght, and pacience, and thy dedes, which are mooe at the laste then att the fyrste: Notwithstondyng I have a feawe thynges agaynste the, that thou sufferest that woman Jesabell, which called hersylfe a prophetes to teache and to deceave my servauntes, to make them commyt fornicacion, and to eate meates offered uppe unto ydolles. And I gave her space to repent off her fornicacion and she repented not. Beholde I will caste her into a beed, and them that commyt fornicacion with her into gret adversite, excepte they repent of their deades. And I will kyll her children with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geve unto every one of you accordyng unto youre workes.

Unto you I saye, and unto other of them off Thiatyra as many as have nott this lernynge, and which have not knowen the depnes of Satan (as they saye) I will put upon you none other burthen, but that which ye have alreddy. Holde 324r  
fast tyll I come, and whosoever overcommeth and kepeth my workes unto the ende, to hyme will I geve power over

nacions, and he shall rule them with a rodde of yeron: and as the vessels off a potter, shall he breake them to shevers. Evyn as I receaved off my father. And I will geve him the mornynge starre. Let hym that hath eares heare what the sprete sayth to the congregacions.

The .iiij. Chapter.

And wryte unto the angell of the congregacion of Sardis: this sayth he that hath the sprete of god, and the vij. starres. I knowe thy workes, thou haste a name that thou lyveste, and thou are deed. Be awake and strengthe the thynges which remayne, that are redy to deye. For I have not founde thy workes perfaycte before god Remember therfore howe thou hast receaved and hearde, and holde faste, and repent. Yf thou shalt not watche, I wyll come on the as a thefe, and thou shalt not knowe what houre I wyll come upon the. Thou haste a feawe names in Sardis, which have not defyled their garmentes, and they shall walke with me in whyte, for they are worthy. He that overcommeth shalbe clothed in whyte araye, and I will not put out his name out of the boke of lyfe, and I will confesse his name before my father, and before his angelles. Let hym that hath earys  
 324v heare what the sprete sayth unto the congregacions.

And wryte unto the angell off Philadelphia: This sayth he that is holy and true, which hath the kaye off David: which openyth and no man shutteth, and shutteth and no man openeth. I knowe thy workes. Beholde I have set before the an open doore, and no man can shutt hit, for thou haste a lyttell strengthe, and haste kepe my saynges: and haste not denyed my name. Beholde. I put them of the congregacion of Sathan, which call themselves Jewes and are not, butt do lye. Beholde. I will make them that they shall come and worshippe before thy fete: and shall knowe that I have loved the.

Because thou hast kept the wordes of my pacience, and

I wyll kepe the from the houre of temptacion, which will come apon all the worlde, to tempte them that dwell apon the erth. Beholde I come shortly. Holde that which thou haste, that no man take awaye thy croune. Hym that overcommeth will I make a pyllar in the temple off my God, and he shall goo no more oute. And I will wryt apon hym, the name off my god, and the name off the cite off my god, newe Jerusalem, which commeth doune oute of hevyn from my god and I will wryte apon hym my newe name. Let hym that hath eares, heare what the sprete sayth unto the congregacions.

And unto the angell of the congregacion which is in Laodicia wryte: This sayth (amen) the faythfull and true witnes, the begynnynge off the creatures off God. I knowe thy workes that thou arte nether colde ner hott: I wolde thou were colde or hotte. So then because thou arte bit- 325r  
wene bothe, and nether colde ner hott, I will spew the oute of my mought: because thou sayst thou arte riche and incresyd with gooddes, and haste nede off nothings, and knowest not howe thou arte wretched and miserable, povre, blynde, and nakyd. I consell the to bye off me golde tryed in the fyre, that thou mayste be riche: and white rayment, that thou mayste be clothed, that thy fylthy nakednes do not apiere: and anoynt thyne eyes with eye salve, that thou mayste se.

As many as I love, I rebuke and chasten. Be fervent therfore and repent. Beholde I stonde at the doore and knocke. Yff eny man heare my voice and opyn the dore, I will come in unto hym and will suppe with hym, and he with me. To hym that overcommeth will I gravnte to sytt with me in my seate, evyn as I overcam and have sytten with my father, in his seate. Lett hym that hath eares heare what the sprete sayth unto the congregacions.

## The .iiij. Chapter.

After this I loked, and beholde a dore was opene in heven, and the fyrste voyce which I harde, was as hit were of a trompet talkinge with me, which said: come uppe hydder, and I will shewe the thynges which muste be fulfyllyd hereafter. And immediatly I was in the sprete. and beholde, a seate was put in heven and won sat on the seate. And he that sat was to loke apon lyke unto a iaspar stone, and a sardyne stone: And there was a rayneboll aboute the  
 325v seate, to loke apon, lyke unto an emeralde. And aboute the seate were xxiiij. seates. And I sawe on the seates. xxiiij. seniours syttinge clothed in whyte rayment, and had on their heddes crounes of gold.

And out of the seate proceded lightnyges, and thoundrynges, and voices: and there wer vij. lampes off fyre, byrninge before the seate, which are the vij. spretts off God. And before the seate there was a see off glasse, lyke unto cristall, and in the myddes of the seate, and rounde aboute the seate, wer iiij. biestes full off eyes before and behynde. And the fyrste biest was lyke a lion, the seconde biest lyke a caulfe, and the thyrde bieste had a face as a man, and the fourthe bieste was lyke a flynge egle. And the iiij. biestes had eche one off them vj. wynges aboute hym, and they were full off eyes within. And they had noo reste daye nether nyght sayinge: holy, holy, holy, lorde god almyghty, which was, and is, and is to come.

And when those beestes gave glory and honour and thanks to hym that sat on the seate, which levith evermore, the xxiiij. seniours fell doune before the trone, before hym that sat on the trone, and worshipped hym thatt levith ever, and caste their crounes before the trone sayinge: thou arte worthy lorde to receave glory, and honoure, and power, for thou haste created all thinges, and for thy wyllis sake they are, and were created.

## The .v. Chapter

And I sawe in the right honde of hym, that sat in the trone, 326r  
 a boke written within and on the backside, sealyd with  
 vij. seales. And I sawe a stronge angell which cryed with a  
 loude voyce: Who is worthy to open the boke, and to loose  
 the seales theroff. And no man in hevyn ner in erth, nether  
 under the erth, was able to open the boke, nether to loke  
 thereon. And I wepte moche, because, no man was  
 founde worthy to open, and to rede the boke, nether to loke  
 thereon.

And one off the seniours sayde unto me: wepe not:  
 Beholde a lion beinge off the tribe off Juda, the rott off  
 Daud, hath obtayned to open the boke, and to lose the vij.  
 seales theroff. And I behelde, and loo, in the myddes of  
 the seate, and off the iiij. biestes, and in the myddes off the  
 seniours, stode a lambe as though he had bene kylled,  
 which had vij. hornes and vij. eyes, which are the spretts  
 off God, sent into all the worlde. And he cam and toke the  
 boke oute off the right honde of hym that sate apon the  
 seate.

And when he had taken the boke, the iiij. bestes and  
 xxiiij. seniours fell doune before the lambe, havynge  
 harpes and golden vialles full off odoures, which are the  
 prayers off saynctes and they songe a newe songe saynge:  
 thou art worthy to take the boke and to open the seales  
 therof, for thou wast kylled and haste redemed us by thy  
 bloud, out off all kynreddes, and tonges, and people, and  
 nacions, and haste made us unto oure god, kynges and  
 prestes and we shall raygne on the erth.

And I behelde, and I herd the voyce off many angylles 326v  
 aboute the trone, and about the biestes and the seniours,  
 and I herde thousand thousandes, saynge with a lowde  
 voyce: Worthy is the lambe that was killed to receave  
 power, and riches and wisdom, and strenghte, and hon-

our and glory, and blyssynge. And all creatures, which are in heven, and on the erth, and under the erth, and in the see, and all that are in them herd I saynge: blyssinge, honour, glory, and power, be unto hym, that sytteth upon the seate, and unto the lambe for evermore. And the. iiij. biestes sayd: amen. And the xxiiij. seniours fell upon their faces, and worshypped hym that lyveth for evermore.

### The .vj. Chapter.

And I sawe when the lambe openyd one of the seales, and I herde one of the iiij. biestes saye, as hit wer the noyse off thonder, come and se. And I sawe, and beholde there was a whyte horsse, and he that sat on hym had a bowe, and a croune was gevyn unto hym, and he went forth conqueringe and for to overcome. And when he opened the seconde seale, I herde the seconde bieste saye: come and se. And there went out another horsse that was red, and power was geven to hym that satte thereon, to take peace from the erth, and that they shulde kyll one another. and there was geven unto hym a gret swearde.

327r And when he opened the thyrde seale, I herde the thyrde bieste saye: come and se. And I behelde, and loo, a blacke hors: and he that sate on hym, had a payre of balances in his honde. And I herd a voyce in the myddes off the iiij. bestes saye: a measure of whete for a peny, and iiij. measures of barley for a peny: and oyle and wyne se thou hurte not.

And when he opened the fourthe seale, I herde the voyce of the fourthe beste saye: come and se. And I looked. and beholde a grene horsse, and his name that satt on hym was deeth, and hell folowed after hym, and power was geven unto them over the fourthe parte off the erth, to kyll with swearde, and with hunger, and with deeth, that cometh of vermen of the erth.

And when he opened the fyfte seale, I sawe under the

aulture, the soules of them that were kylled for the worde of God, and for the testimony which they had, and they cryed with a lawde voyce sayinge: Howe longe tariest thou lorde holy and true, to iudge and to avenge oure bloud on them that dwell on the erth? And longe whyte garmentes wer geven unto every one off them. And hit was sayde unto them that they shulde reste for a lyttle season untill the nomber off their felowes, and brethren, and of them that shulde be kylled as they were, were fulfilled.

And I behelde when he opened the sixte seale, and loo there was a grett erthquake, and the sunne was as blacke as sacke clothe made of heare. and the mone waxed even as bloud. and the starres of heven fell unto the erth, even as a fygge tree castith from her her fygges, when she is shaken off a myghty wynde. And heven vanysshed awaye, as a scroll when hitt is rolled togedder. And all mountayns and yles, were moved oute of their places. And the kynges of the erth, and the grett men, and the ryche men, and the chefe captaynes, and the myghty men, and every bond man, and every free man, hyd themselves in dennes, and in rockes off the hylles, and sayde to the hylles, and rockes: fall on us, and hyde us from the presence off hym that sytteth on the seate, and from the wrath of the lambe, for the grete daye off hys wrath ys come, And whoo can endure hit. 327v

### The .vij. Chapter.

And after that I sawe iiij. angels stonde on the iiij. cōners of the erth, holdynge the iiij. wyndes off the erth, that the wyndes shulde nott blowe on the erth, nether on the see, nether on eny tree. And I sawe another angell ascende from the rysynge of the sunne, which had the seale off the lyvyng god, and he cryed with a loude voyce to the iiij. angelles (to whom power was geven to hurt the erth and the see) saying: Hurt not the erth nether the see, nether the

trees, tyll I have sealed the servauntes of oure god in their forheddes.

And I herde the nombre of them which were sealed, and there were sealed C. and xliiij.M. of all the trybes of the chyl dren of Israhell. Of the trybe of Juda were sealed xij.M. Of the trybe off Ruben were sealed xij.M. Of the trybe of Gad were sealed xij M. Of the trybe off Asser were sealed xij.M. Of the trybe of Neptalym were sealed xij.M. Of the trybe off Manasses were sealed xij.M. Of the trybe  
 328r of Symeon were sealed xij M. Of the trybe of Levy were sealed xij. M. Of the trybe off Isacar were sealed xij M. Of the trybe of Zabulon were sealed xij M. Off the tribe of Joseph were sealed xij M. Off the trybe of Beniamyn were sealed xij thowsande.

After this I behelde, and lo a gret multitude (which noman culde nombre) off all nacions, and people, and tonge, stode before the seate, and before the lambe, clothed with longe whyte garmentes, and palmes in there hondes, and cryed with a lowde voyce, saynge: Helth be to hym that syttith apon the seate of oure god, and unto the lambe. And all the angelles stode in the compace of the seate, and off the seniours, and off the iij. bestes, and fel before the seat on their faces, and worshipped god, sayinge, amen: Blessynge and glory, wisdom and thanks, and honour, and power and myght, be unto oure god, for evermore amen.

And one off the seniours answered, sayinge unto me: what are these which are arayed in longe whyte garmentes, and whence cam they? And I sayde unto hym: lorde thou wottest. And he sayde unto me: these are they which cam oute off gret tribulacion and made their garmentes large and made them whyte in the bloud of the lambe: therfore are they in the presence off the seate off God and serve hym daye and nyght in hys temple, and he that sytteth in the seate wyll dwell amonge them. They shall hunger no more nether thyrst, nether shall the sunne lyght on them, nether



eny heate: For the lambe whych ys in the myddes off the seate shall fede them, and shall ledde them unto fountaynes of lyvyng water, and god shall wypp away all teares from their eyes. 328v

*The .viij. Chapter.*

And when he had opened the seventh seale, there was silence in heven aboute the space of halfe an houre, And I sawe angelles stondynge before god, and to them were geven vij. trompettes. And another angell cam and stode before the aultre havynge a golden senser, and moche of odoures was geven unto hym, that he shulde offre of the prayers of all saynctes apou the golden aultre, which was before the seate. And the smoke of the odoures which cam off the prayers off all saynctes ascended uppe before god out of the angelles honde. And the angell toke the senser and fylled hit with fyre of the aultre and caste hit into the erth, and voyces were made, and thondrynges, and lightnynges, and erthquake.

And the vij. angelles which had the vij trompettes prepared themselves to blowe. The fyrst angell blewe, and there was made hayle and fyre, which were myngled with bloud, and they were caste into the erth: and the thryd parte of trees was burnt, and all grene grasse was brent. and the seconde angell blewe: and as hit were a grett mountayne: brynnyng wyth fyre was caste into the see, and the thyrde parte off the see tourned to bloud, and the thyrde parte of the creatures which had lyfe dyed, and the thyrde parte off shyppes were destroyed.

And the thyrde angell blewe, and ther fell a grett starre from heven burnynge as hit wer a lampe, and hit fell into the thyrde parte off the ryvers, and into fountaynes of waters, and the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many dyed off the waters because they were made bytter. And 329r

the fourthe angell blew, and the thyrd part of the sunne was smytten and the thyrd part off the mone, and the thyrd part off starres: so that the thyrd part of them was derckned. And the daye was smytten that the thyrd part of hit shulde not shyne, and lykewyse the nyght. And I behelde and herd an angell flyinge thorowe the myddes of heven, sayinge with a lowde voyce: Woo, Woo, to the inhabitors off the erth because of the voyces to come of the trompe of the iij. angels which were yet to blowe.

### The .ix. Chapter.

And the fyfte angell blewe, and I sawe a starre fall from heven unto the erth. And to him was geven the keye of the bottomlesse pytt, And he opened the botomlesse pytt, and there arose the smoke of a grett fornace. And the sunne, and the ayr wer darkned by the reason of the smoke of the pytt. And there cam out off the smoke locustes upon the erth: And unto them was geven power as the scorpions of the erth have power. And hit was sayde unto them that they shulde nott hurt the grasse off the erth: nether eny grene thinge: nether eny tree: but only those men which have nott the seale in their forhedes, and to them was commaunded that they shulde not kyll them, but that they shulde be vexed v monethes, and their payne was as the payne that commeth off a scorpion, when he hath stonge a man. And in those dayes shall men seke deeth, and shall nott fynde hyt, shall desyre to deye, and deeth shall flye from them.

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And the similitude off the locustes was lyke unto horses prepared unto battayll, and on their heddes were as hit were crownes, lyke unto golde. and their faces were as hit had bene the faces of men. And they had heares as the heares of wemen. And their tethe were as the tethe off lyons. And they had habbergions, as hit were habbergions off yeron. And the sounde off their wynges, was as

the sounde of charettes when many horsse runne togedder to battayle. And they had tayles lyke unto scorpions, and there were stynges in their tayles. And their power was to hurt men v monethes. And they had a kynge over them, which is the angell of the bottomlesse pytt, whose name in the hebrew tonge, is Abaddon: but in the greke tonge, Apollion, that ys to saye a destroyer. Won woo is past, and beholde two wooes come after this.

And the sixte. angell blewe, and I herd a voyce from the iiij corners of the golden aultre, which is before god, saying to the sixte angell which had the trompe: Loose the iiij. angelles, which are bounde in the grett ryver Eufrates. And the iiij. angelles were loosed which wer prepared for an houre, for a daye, for a moneth, and for a yeare, for to slee the thyrde part off men. And the nombre of horsmen of warre, were twenty tymes xM And I herde the nombre of them. And thus I sawe the horses in a vision and them that sate on them, havynge fyry habbergions of a Jacynct coloure, and brymstony. and the heeddes of the horses were as the heeddes of lyons. And out of their mouthes went forth fyre and smoke and brymstone. And of these iij, was the thyrde parte of men kyllled, that is to saye, of fyre, smoke, and brymstone, which proceded out of the mouthes of them: For their power was in their mouthes and in their tayles: for their tayles were lyke unto serpent, and had heddes, and with them they dyd hurtt: And the remnaunt off the men which were not kyllled by these plagues repented not of the dedes of their hondes, that they shulde not worshyppe devyls, and ymages, off golde, and sylver, and brasse, and stone, and of woode, which nether can se, nether heare, nether goo. Also they repented not of their murther, and of their sorcery nether of their fornicacion nether of their thefte.

33 or

## The .x. Chapter.

And I sawe another myghty angell come doune from he-  
 ven, clothed with a cloude, and the rayneboll apou his  
 heed. And hys face as hit were the sunne, and his fete as  
 hytt were pyllars of fyre, And he had in his honde a lytell  
 boke opyn: and he put his ryght fote apou the see, and his  
 lyfte fote ou the erth. And cryed with a lowde voyce, as  
 when a lyon roreth. And when he had cryed, seven  
 thondres spake their voyces. And when the vij. thondres  
 had spoken their voyces, I was aboute to wryte. And I  
 herde a voyce from heven sayinge unto me marke thoo  
 330v thynges which the vij. thondres spake, and write them  
 not.

And the angell which I sawe stonde apou the see, and  
 apou the erth, lyfte uppe his honde to heven, and swore by  
 hym thatt liveth for evermore, which created heven, and  
 the thynges that therin are, and the see, and the thynges  
 which therin are: that there shulde be no lenger tyme: but  
 in the dayes of the voyce of the seventhe angell, when he  
 shal begyn to blowe: even the mistery off god shalbe ful-  
 filled, as he preached by his servauntes the prophettes.

And the voyce which I herde from heven spake unto  
 me agayne, and sayde: goo and take the boke whych ys  
 open in the honde off the angell, which stondest apou the  
 see, and apou the erth. and I went unto the angell, and  
 sayde to hym: geve me the boke. and he sayd unto me:  
 take hit, and eate it uppe, and hit shall make thy belly  
 byttre, butt hit shalbe in thy mouth as swete as hony. and I  
 toke the boke out of his honde, and ate it up, and hit was  
 in my mouth as swete as hony, and as sone as I had eaten  
 it, my belly was bytter. And he sayde unto me: thou muste  
 prophesy agayne amonge the people, and nacions, and  
 tonges, and to many kynges.

## The .xj. Chapter.

And then was geven me a rede lyke unto a rodd, and hit was sayd unto me: Ryse and mete the temple of god, and the aultre, and them that worshippe therin, and the quyre which is with in the temple cast oute, and mete hit not: for hit is gevyn unto the gentyles, and the holy cite shall they treade under fote xlij. monethes. And I will geve power unto my two wytnesses, and they shall prophesy M.ijc. and lx. dayes, clothed in sackcloth. These are two olyve trees, and two candlestyckes, stondynge before the god off the erth. 331r

And if eny man will hurtt them, fyre shall procede out off their mouthes, and consume their enmyes. And iff eny man will hurt them, this wyse muste he be kylled. These have power to shut heven, that hit rayne not in the dayes off their prophesyng: and have power over waters to turne them to bloud, and to smyte the erth with al maner plages, as often as they will.

And when they have fynysshed their testimony, the beste that cam oute of the bottomlesse pytt shall make warre agaynst them: and shall over come, and kyll them. And their boddies shall lye in the stretes off the greate cite, which sprytuallly is called Zodom and Egypte, where oure lorde was crucified. And they off the people and kynredes, and tonges, and they off the nacions, shall se their boddies iij. dayes and an haulfe, and shall not suffre their boddies to be put in graves. And they that dwell upon the erth, shall reioyce over them and be glad, and shall send gyftes won to another: for these two prophettes vexed them that dwelt on the erth. 331v

And afre iij. dayes and an halffe the sprete off lyfe from god entred into them. And they stode uppe upon their fete: and grett feare cam upon them which sawe them. And they herde a grett voyce from heven, saying unto them: 331v

Come uppe hydder. And they ascended uppe into heven in a cloude, and their enmyes sawe them. And the same houre was there a grett erthquake, and the tenthe parte off the cite fell, and in the erthquake were slayne names of men seven M. and the remnaunt were feared, and gave glory to God off heven. The seconde woo is past, and beholde the thryd woo woll come anon.

And the seventhe angel blewe, and there were made grett voyces in heven, sayinge: the kyngdoms off this worlde are oure lordes and his christes, and he shall raygne for evermore. And the xxiiij. seniours, which syt before god on their seates, fell apon their faces, and worshipped god sayinge: we geve the thanks lorde God omnipotent: which arte and wast, and arte to come, for thou haste receaved thy grett myght, and hast raygned. And the nations were angry, and thy wrath is come, and the tyme of the deed, that thou shuldest iudge them: and shuldest geve rewarde unto they servauntes prophettes and saynctes, and to them that feare thy name smale and grett and shuldest destroye them, which destroye the erth. And the temple of God was openyd in heven, and there was sene in his temple, the arke of his testament: and there folowed lyghtnyges, and voyces, and thondrynges and erthquake, and moche hayle.

### The .xij. Chapter.

332r And there appered a gret wonder in heven. A woman clothed with the sunne, and the mone under her fete, and apon her heed a croune off xij. starres. And she was with chylde and cryed travallinge in byrth, and payned redy to be delyvered. And there appered another wonder in heven, and beholde a grett red dragon, havynge vij. heddes, and ten hornes, and seven crounes on his heddes: and his tayle drue the thyrde parte of the starres, and cast them to the erth.

And the dragon stode before the woman which was reddy to be delyvred: for to devoure her chylde as sone as hitt were borne. And she brought forth a man chylde, which shulde rule all nacions with a rodde off yeron. And her sonne was taken uppe unto God, and to his seate. And the woman fled into wyldernes, where she had a place, prepared off God, that they shulde fede her there, M. and xxvi. dayes.

And there was grett battayll in heven, Michael and his angelles fowght with the dragon and the dragon fowght and his angelles, and prevaylled not: nether was their place founde eny more in heven. And the grett dragon, thatt olde serpent called the devyll and Sathanas, Was cast out. which desceaveth all the worlde, And he was cast into the erth, and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heven is now made helth and strengthe, and the kyngdom of oure God, and the power of his Christ: For he is cast doune which accused them before god daye and nyght: And they over-332vcam hym by the bloudde off the lambe, and by the worde off their testimony, and they loved nott their lyves unto the deeth. Therefore reioyce hevens, and ye that dwell in them. Woo to the inhabiters off the erth, and of the see: for the devyll is come doune unto you which hath grett wrath. because he knoweth that he hath but a shortt tyme.

And when that the dragonde sawe thatt he was caste unto the erth, he persecuted the woman which brought forth the man chylde. And to the woman were geven two wynges off a grett egle, that she myght flye into the wyl-  
drenes, into her place, where she is norysshed for a tyme, tymes, and halffe a tyme, from the presence of the dragon. And the serpent cast out of his mought water after the woman as hit had bene a ryver because she shulde have bene caught of the floud And the erth holppe the woman, and the erth opened her mought, and swallowed uppe the

rever which the dragon cast out off hys mowth. And the dragon was wroth with the woman: and went and made warre with the remnaunt off hyr sede, which kepe the commaundmentes of god, and have the testimony off Jesus Christe. And I stode on the seesonde.

The .xiiij. Chapter.

333r And I sawe a best rise out of the see, havinge vij heddes, and x hornes, and apon hys hornes x. crounes, and apon his heed, the name of blasphemy. And the best which I sawe, was lyke a catt off the mountayne, and his fete were as the fete of a bear, and his mowth as the mowthe of a lyon. And the dragon gave hym his power and his seate, and grett auctorite: and I sawe won off his heddes as it wer wonded to deth, and his dedly wonde was healed. And all the worlde wondred at the beest, and they worshipped the dragon, which gave power unto the beest, and they worshipped the beest sayinge: who is lyke unto the beeste? who is able to warre with hym?

And there was a mowth geven unto hym that spake grett thynges, and blasphemyes, and power was geven unto him, to continue xliij monethes. And he opened his mowth unto blasphemy agaynste God, to blaspheme hys name, and his tabernacle, and them that dwell in heven. And hit was geven unto hym to make warre with the saynctes, and to overcome them. And power was geven hym over all kynred, tonge, and nacion: and all that dwell apon the erth worshept hym: whose names are not written in the boke of lyfe off the lambe, which was kylled from the begynnyng of the worlde. Yff eny man have an eare, lett hym heare. He that leadeth into captivite, shall goo into captivite: he that killeth with a swearde, must be kylled with a swearde. Heare is the pacience, and the fayght off the saynctes.

And I behelde another best commynge upp oute off the



erth, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the fyrste beest coude do in his presence, and he caused the erth, and them that dwell therin, to worshippe the fyrst beest, whose dedly wonde was healed. And he dyd grett wonders, so that he made fyre come doune from heven in the syght off men. And deceived them that dwelt on the erth, by the meanes of those signes which he had power to doo in the sight off the beest, sayinge to them that dwelt on the erth: that they shulde make an ymage unto the beest, which had the wonde off a swearde, and dyd lyve. 333v

And he had power to geve a sprete unto the ymage off the beest, and that the ymage off the beest shulde speake, and shulde cause that as many as wolde not worshippe the ymage of the beest, shulde be kylled. And he made all men, smale and grett, ryche and povre, fre and bond, to receave a marke in their right hondes, or in their forheddes. And that no man myght by or sell, save he that had the marke, or the name off the beest, other the nombre off his name. Here is wisdom. Let hym that hath wytt count the nombre off the beest. For hit is the nombre off a man, and his nombre is sixe hondred, threscore and sixe.

## The .xliij. Chapter.

And I loked, and loo a lambe stode on the mount Syon, and with hym C. and xliij. thousande havynge his fathers name written in their forhedes. And I herde a voyce from heven, as the sounde off many waters, and as the voyce off a grett thoundre, And I herde the voyce off harpers harpyng with their harpes. And they songe as hit were a newe songe, before the seate, and before the foure beestes, and the seniours, and no man coude learne that songe, but the hondred and xliij M. which were redemed from the erth. These are they, which were not defyled with women, for they are virgyns. These folowe the lambe 334r

whithersoever he goeth. These were redemed from men beyng the fyrste fructes unto God and to the lambe, and in their mouthes was founde no gyle. For they are withouten spott before the trone off God.

And I sawe an angell flye in the myddes off heven havynge an everlastynge gospels, to preache unto them that sytt and dwell on the erth, and to all nacions, kinreddes, and tonges, and people, saynge with a lowde voyce: Feare God and geve honour to hym, for the houre off his iudgment is come: and worshyppe hym, thatt made heven and erth, and the see, and fountaynes off water. And there folowed another angell, saynge: Babilon is fallen is fallen thatt gret cite, for she made all nacions drynke of the wyne of hyr fornicacion.

And the thyrde angell folowed them sayinge with a loude voyce: Yff eny man worshippe the beest and his ymage, and receave his marke in his forhed, or on his honde, the same shall drynke off the wyne of the wrath of God, which is powred in the cuppe of his wrath. And he shalbe punnysshed in fyre and brymstone, before the holy Angels, and before the lambe. And the smoke of their turment ascendeth uppe evermore. And they have no rest daye ner nyght, which worshyppe the beest, and his ymage, and whosoever receaveth the prynt of his name. Here is the pacience off saynctes. Heare are they that kepe the commaundmentes and the fayght of Jesu.

334v

And I herde a voyce from heven sayinge unto me: wryte. Blessed are the deed, which hereafter dye in the lorde, even soo sayth the sprete: that they maye rest from their laboures, but their workes shall folowe them. And I loked and beholde a whyte clowde, and apon the clowde one syttyng lyke unto the sonne off man, havynge on his heed a golden crowne, and in his honde a sharppe sycle. And another angell cam oute of the temple, cryng with a lowde voyce to hym that sate on the clowde. Thruste in

thy sytle and reple: for the tyme is come to reple, for the corne of the erth is ripe. And he that sate on the clowde thrust in his sytle on the erth, and the erth was repled.

And another angell cam oute off the temple, which is in heven, havynge also a sharpe sytle. And another angell cam oute from the aultre, which had power over fyre, and cryed with a lowde crye to hym that had the sharpe sytle, and sayde: thrust in thy sharpe sytle, and gadder the clustres of the erth: for her grapes are ripe. And the angell thrust in his sytle on the erth, and cut downe the grapes of the vyneyarde off the erth: and cast them into the grett wynfatt off the wrath of God, and the wyne fatt was trodden with out the cite, and bloud cam out off the fatt, even unto the hors brydles by the space off a thowsande and iiij score furlonges. 335r

*The .xv. Chapter.*

And I sawe another signe in heven grett and mervellous, vij angels havynge the seven laste plagis, for in them is fulfilled the wrath off God. And I sawe as hitt were a glassi see, myngled with fyre, and them that had Gotten victory off the beest, and off his ymage, and off his marke, and off the nombre off his name, stonde on the glassy see, havynge the harpes of God and they songe the songe off Moses the servaunt off God, and the songe off the lambe, sayinge: Grett and marvellous are thy workes lorde god almyghty, iuste and true are thy wayes, kynge off saynctes. Who shall not feare o lorde, and gloryfy thy name? For thou only arte holy, and all gentyls shall come and worshippe before the, for thy iudgmentes are manifest.

And affter that I loked, and beholde the temple off the tabernacle off testimony was opyn in heven, and the seven angelles cam out off the temple, which had the seven plagis, clothed in pure and bryght linnen, and havynge their brestes gyrded with golden gerdelles. And won off

the fowre beestes gave unto the seven angels vij golden vyalles, full off the wrath off God which lyveth for evermore. And the temple was full off the smoke off the glory off God, and off his power, and no man was able to entre  
 335v into the temple, tyll the seven plages off the seven angels were fulfilled.

The .xvj. Chapter.

And I herde a gret voyce out of the temple, sayinge to the seven angels: goo youre wayes, poure out youre vialles of wrath apou the erth. And the fyrst went, and poured out his viall apou the erth, and there fell a noysom and a sore botche apou the men, which had the marke of the best, and apou them which worshipped his ymage. And the seconde angell shed out hys viall apou the see, and hit turned as hit were into the bloud off a deed man, and every lyvyng thyng dyed in the see. And the thyrde angell shed out hys viall apou the ryvers and fountaynes off waters, and they turned to bloud. And I herde an angell saye: lorde whych arte, and wast, thou arte ryghteous and holy, because thou hast geven soche iudgmentes, for they shed out the bloude off saynctes, and prophettes, and therfore hast thou geven them bloud to drynke: for they are worthy. And I herde another out off the aultre saye: even soo lorde God almyghty, true and righteous are thy iudgmentes.

And the fourth angell poured out hys viall on the sunne, and power was geven unto hym to vex men wyth heate off fyre. And the men raged in grett heate, and spake evyll off the name of God which had power over those plages, and they repented nott, to geve hym glory. And the fifte angell poured out hys vyall apou the seate off the beste, and hys  
 336r kyngdome waxed derke, and they gnewe their tonges for sorowe, and blasphemed the God off heven for sorowe, and payne off their sores, and repented not of their dedes.

And the sixte angell poured out his vyall apou the grett

ryver Euphrates, and the water dryed uppe, thatt the wayes off the kynges off the este shulde be prepared. And I sawe thre unclene sprettes lyke frogges come out off the mouthe off the dragon, and out off the mouthe off the beeste, and out off the mouthe off the falce prophett. For they are the sprettes off devyls workynge myracles, to go outt unto the kynges off the erth and off the whole worlde to gaddre them to the battayle off that grett daye off God allmyghty. Beholde I come as a thefe. Happy is he thatt watcheth and kepeth his garmentes, Lest he be founde naked, and men se his filthynes. And he gaddered them togedder into a place called in the hebrue tonge Armagedon.

And the seventh angell poured out his viall in to the ayre. And there cam a voyce out off heven from the seate, sayinge: Hit is done. And there folowed voyces, thondringes, and lightnynges, and there was a grett erthquake, soche as was not sence men were apou the erth, so myghty an erthquake and so grett. And the greates cite was devyded into thre parties, And the cities off nacions fell. And grett Babilon cam in remembraunce before God, to geve unto hyr the cuppe off wyne off the fearcenes off wraethe. Every yle fled awaye, and the mountaynes were not founde. And there fell a grett hayle, as hit had bene talentes, out off heven apou the men, and the men blasphemed God, because of the plage of the hayle, for hit was grett and the plage of hyt sore. 336v

## The .xvij. Chapter.

And there cam one of the seven angels, which had the seven vialles, and talked with me, sayinge unto me: I will shewe the the iudgment of the grett whore, that sytteth apou many waters, wyth whome have commytted fornicacion the kynges of the erth, so thatt the inhabiteurs off the erth, are dronken with the wyne off her fornicacion. And he carryed me awaye into the wildernes in the sprete. And

I sawe a woman sytt apon a rose colored best full off names off blasphemy, which had ten hornes. And the woman was arayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cuppe off golde in her honde, full off abhominacion, and fylthynges of her fornycacion. And in her forhed was a name wrytten, a mistery, gret Babylon the mother of whordome, and abominacions off the erth. And I sawe the wyfe dronke with the bloud of saynctes, and wyth the bloud off the wytnesses off Jesu. And when I sawe her, I wondred wyth grett mervayle.

337r And the angell sayde unto me: wherfore mervayllyst thou? I wyll shewe the the mistery off the woman, and of the best that berith her, which hath seven heddes, and ten hornes. The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pytt, and shall goo into perdicion. and they thatt dwell on the erth shall wondre (whose names are nott wrytten in the boke off lyfe from the begynnyng off the worlde) when they beholde the best that was, and ys nott. And here ys a mynde thatt hath wisdom.

The seven heddes are seven mountaynes, on which the woman sytteth: they are also seven kynges. Fyve are fallen, and on ys, and another is nott yett come. When he cometh he muste contynewe a space. And the best that was, and ys not, is even the aygth, and ys one of the seven, and shall goo into destruccion. And the ten hornes which thou seist, are ten kynges, which have receaved no kyngdome, butt shall receive power as kynges att one houre with the beest. These have one mynde, and shall geve their power and strengthe unto the best. These shall fyght with the lambe, and the lambe shall overcome them: For he is lorde off lordes, and kyng off kynges: and they that are on hys syde, are called, and chosen, and faygthfull.

And he sayde unto me: the waters which thou sawest,

where the whore syttith, are people, and folke, and nations, and tonges. And the ten hornes, whych thou sawest upon the best, are they that shall hatte the whoare, and shall make her desolatt, and naked, and shall eat her flesshe, and burne her with fyre. For God hathe putt in their hertes, to fulfyll hys wyll, and to do wyth one consent, for to geve her kyngdom unto the best, untill the wordes off God be fulfylled. And the woman thowe sawest, ys that grett cite, whych raigneth over the kynges of the erth. 337v

## The .xviii. Chapter.

And after that I sawe another angell come doune from heven, havinge gret power, and the erth was lyghtned with hys bryghtnes. And he cryed myghtyly wyth a stronge voyce sayinge: Grett Babilon is fallen ys fallen, and ys becum the habitation of devels, and the holde off all fowle sprettes, and a cage off all unclene and hatfull byrdes, for all nacions have dronken of the wyne of the wrath off her fornycation. And the kynges off the erth have committed fornicacion with her, and her marchauntes are waxed ryche off the habundance off her pleasures.

And I herde another voyce from heven saye: come awaye from her my people, that ye be nott part takers in her synnes, thatt ye receave nott of her plages. For her synnes are gon uppe to heven, and God hath remembred her wyckednes. Rewarde her even as she rewarded you, and geve her dubble accordyng to her workes. And poure in dubble to her in the same cuppe whych she fylled unto you. And as moche as she gloryfied hersilf and lyved wantanly, so moche poure ye in for her off punysshment, and sorowe, for she sayde in her herte: I sytt beinge a quene and am no wyddowe and shall se no sorowe. Therefore shall her plages come at one daye, deeth, and sorowe, and hunger, and she shalbe brent with fyre: for stronge ys the lorde god which iudgeth her. 338r

And the kynges off the erth shal bewepe her, and wayle over her, which have committed fornicacion wyth her, and have lyved wantanly wyth her, when they shall se the smoke off her burnynge, and shall stonde afarre off, for feare off her punnysshment, sayinge: Alas, Alas, that gret cite Babilon, thatt myghty cite: For att won houre is her iudgment come. And the marchauntes off the erth shall wepe and wayle in themselves, for no man wyll bye their ware eny more, the ware of golde, and sylver, and precious stones, nether off pearle, and raynes, and purple, and scarlett, and all thyne wodde, and al manner vessels off yvery, and al manner vessels off most precious wodde, and off brasse, and off yeron, and synamon. and odours, and oyntmenttes, and frankynsence, and wyne, and oyle, and fyne floure, and wheate, bestes, and shepe, and horsys, and charrettes, and boddys and solles of men.

And the apples that thy soll lusted after, are departed from the. And all thynges which were deyntie, and had in pryce ar departed from the, and thou shalt fynde them no more. The marchauntes off these thynges which were waxed ryche shall stonde afarre of from her, for feare of the punnyshment of her, wepynge and waylynge, and saying: 338v alas alas, that grett cite, that was clothed in raynes, and purple, and scarlett, and decked with golde, and precious stone, and pearles: for at one houre so grett ryches ys come to nought.

And every shippe governer, and all they that occupied shippes, and shippmen which worke in the see, stode afarre of, and cryed, when they sawe the smoke of her burnynge, sayinge: what cite is lyke unto this grett cite? And they cast dust on their heddes, and cryed wepynge, and waylynge, and saying: Alas Alas that grett cite wherein were made ryche all that had shippes in the see, by the reason of her ware, for att one houre is she made desolate.

Reioyce over her thou heven, and ye holy Apostles,



and prophettes: for god hath geuen youre iudgment on her. And a myghty angell toke uppe a stone lyke a grett mylstone, and cast hitt into the see, sayinge: with suche violence shall that grett cite Babilon be cast, and shalbe founde no more. And the voyce off harpers, and musiciens, and off pypers, and trompetters, shalbe herde no more in the: and no craftes man, off whatsoever craft he be, shalbe founde eny more in the, and the sounde off a myll shalbe herde no more in the, and the voyce of the brydegrome and of the bryde, shalbe herde no more in the: for thy marchauntes were the grett men of the erth. And with thyne inchantment were deceaved all nacions: and in her was founde the bloude of the prophettes, and of the saynctes, and off all that were slayne apon the erth.

## The .xix. Chapter

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And after that I herde the voyce off moche people in heven sayinge: Alleluia. Helth and glory and honour, and power be unto oure lorde god, for true and ryghteous are his iudgmentes, for he hath iudged the grett whore, which did corrupt the erth with her fornicacion, and hath avenged the bloud of his servauntes of her hond. And agayne they said: Alleluya. And smoke rose uppe for evermore. And the xxiiij. seniours, and the iiij. bestes fell doune, and worshypped god that sate on the seate sayinge: Amen Alleluya. And a voyce cam out of the seate, saying: prayse oure lorde god all ye that are his servauntes, and ye that feare hym both smale and grett.

And I herde the voyce off moche people, even as the voyce off many waters, and as the voyce off stronge thondrynges, sayinge: Alleluya, for god omnipotent hath raigned. Let us be glad and reioyce and geve honour to hym: for the mariage off the lambe is come, and hys wyffe made hersylfe reddy. And to her was graunted, that she shulde be arayed with pure and goodly raynes. For the

raynes is the ryghtewesnes off saynctes. And he sayde unto me: happy are they which are called unto the Lambes supper. And he sayde unto me: these are the true sayinges off God. And I fell at his fete, to worshyppe hym. And he sayde unto me: se thou do hit not. For I am thy felowe servaunt, and one off thy brethern, and off them thatt have the testimony off Jesus. Worshyppe God. For the testy-  
 339v mony off Jesus ys the sprete off prophesy. And I sawe heven open, and beholde a whyte horsse: and he that satt apon hym was fayhtfull and true, and in ryghtewesnes dyd iudge and make battayle. His eyes were as a flame off fyre: and on his heed were many crounes: and he had a name written, that no man knewe butt hym sylfe. And he was clothed with a vesture dept in bloud, and hys name ys called the worde off God. And the warriers which were in heven, folowed hym apon whyte horses, clothed with whyte and pure raynes: and out off hys mouthe went out a sharppe swerde, that with hyt he shulde smyte the hethen. And he shall rule them with a rodde off yeron, and he trode the wynefatt off fearsnes and wrath off almyghty god. And hath on his vesture and on his thygh: kynge of kynges, and lorde of lordes.

And I sawe an angell stonde in the sunne, and he cryed with a lowde voyce, sayinge to all the fowles that flye by the myddes of heven: come and gaddre youreselves togedder unto the supper off the gret god, that ye maye eate the flesshe off kynges, and off hye captaynes, and the flesshe of myghty men, and the flesshe off horses, and off them that sytt on them, and the flesshe of all free men and bondmen, and of smale and gret. And I sawe the beste. and the kynges of the erth, and their warriers gaddred togedder to make battayle agaynste hym that satt on the horsse and agaynst his souldiers.

And the best was taken, and with hym thatt falce prophett that wroght myracles before hym, with which he

desceaved them that receaved the beestes marke, and them that worshypped hys ymage. These both were cast into a ponde off fyre burnyge with brymstone: and the remnaunte were slayne with the swearde of hym that satt upon the horsse, which swearde proceded out off his mouthe, and all the foules were fulfilled with their fleshe. 340r

## The .xx. Chapter.

And I sawe an angell come doune from heven, havynge the kaye off the bottomlesse pytt, and a grett chayne in hys honde. And he toke the dragon that olde serpent, which is the devyll and satanas, and he bounde him a thousand yeares: and cast hym into the bottomlesse pitt, and he bounde hym, and set a seale on hym, that he shulde deceve the people no moare, tyll the M. yeares were fulfilled. And after that he muste be lowsed for a lytell season.

And I sawe seattes, and they satt upon them, and iudgment was geven unto them: and I sawe the soules off them thatt were behedded for the wytnes off Jesu, and for the word off God: which had not worshypped the best, nether his ymage, nether had taken his marke upon their foreheades, or on their hondes: and they lyved, and reigned with Christ a M. yere: but the wother off the deed men lyved not agayne, untyll the M. yere were fynished. This is that fyrst resurreccion. Blessed and holy is he thatt hath parte in the fyrst resurreccion. For on suche shall the seconde deeth have no power, for they shalbe the prestes off God and off Christ, and shall raigne with hym a M. yere. 340v

And when the M. yere are expiered, Satan shalbe lowsed out off hys preson, and shall goo oute to deceave the people which are in the foure quarters off the erth gog and Magog, to gadder them togedder to battayle whose nombre is as the sonde off the see: and they went uppe on the playne off the erth, and compased the tentes off the saynctes about, and the beloved cite. And fyre cam doune

from God, out off heven, and devoured them: and the devyll that desceaved them, was cast into a lake off fyre and brymstone, where the beest and the falce prophett were and shalbe tormented daye and nyght for ever more.

And I sawe a grett whyte seate and hym that sate on hit, frome whose face fled awaye both the erth and heven, and their place was no more founde. And I sawe the deed, both grett and smale stonde before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, and the deed were iudged of thoo thynges which were wrytten in the bokes accordinge to their dedes: and the see gave uppe her deed, which were in her, and deth and hell delyvered uppe the deed, which were in them: and they were iudged every man accordinge to his dedes. And deth and hell were cast into the lake of fyre. this is that second deeth. And whosoever was nott founde wrytten in the boke off lyfe, was cast into the lake off fyre.

And I sawe a newe heven, and a newe erth For the fyrst heven, and the fyrst erth, were vanysshed awaye, and there was no more see. And I Jhon sawe that holy cite newe Jerusalem come doune from God oute off heven preparad as a bryde garnysshed for hyr husband. And I herde a grett voyce from the trone, saynge: beholde, the tabernacle off God is with men, and he wyll dwell with them. And they shalbe his people, and God hymselfe shalbe with them and be their god. And God shall wylpe awaye all teares from their eyes. And there shalbe no more deeth, nether sorowe, nether cryinge, nether shall there be eny more payne, for the olde thynges are gone. And he that sate upon the seate, sayde: Behold I make all thynges newe. And he sayde unto me: wryte, for these wordes ar faygthfull and true.

And he sayde unto me: hit is done I am Alpha and

Omega, the begynnyng, and the ende. I will geve to hym that is a thyrst of the well of the water of lyfe fre. He that overcommeth shall inheret all thynges, and I wyll be his God, and he shalbe my sonne. But the fearfull and unbele-  
vyng, and the abhominable, and murdres, and whor-  
mongers, and sorceres, and ydolatrers, and all lyars shall have their parte in the lake which burnyth with fyre and brymstone, which is the seconde deth.

And there cam unto me one of the vij. angels which had the vij. vyals full of the vij. laste plages: and talked with me sayinge: come hydder I will shewe the the bryde, 34IV  
the lambes wyfe. And he caryed me awaye in the sprete to a grett and an hye mountayne, and he shewed me the grett cite, holy Jerusalem descendinge out off heven from God, havynge the brightnes off God. And her shynynge was lyke unto a stone moste precious, even a Jaspar cleare as cristall: and had walles grett and hye, and had xij yattes, and att the yattes xij angels: and names wrytten, which are the xij trybes of Israell: on the est parte iij gatis, and on the north syd iij gates, and towards the south iij gates, and from the west iij gates: and the wall off the cite had xij foundations, and in them the names off the lambes .xij. Apostles.

And he that talked with me, had a golden rede to measur the cite withall and the yates theroff and the wall theroff. And the cite was bylt iiij. square, and the length was as large as the bredth of hitt, and he measured the cite with the rede. xijM. furlonges: and the lenght, and the breth, and the heyght off hit, were equall. And he measured the wall therof. an cxliij. cubittes: the measure that the angell had was after the measur that a man useth. And the byldinge of the wall of hit was of iaspar. And the cite was pure gold lyke unto cleare glasse, and the foundations off the wall of the cite was garnisshed with all maner off precious stones. The fyrste foundation was iaspar, the seconde saphyre, the

thyrd a calcedony, the fourth an emeralde: the fift sardonix: the sixt sardeos: the sevente crysolite, the ayghte be-  
 342r rall: the nynthe a topas: the tenthe a crysoprasos: the  
 eleventh a iacyncte: the twelfe an amatist.

The xij yattes were xij pearles, every gate was of one  
 pearle, and the strete of the cite was pure golde, as thorowe  
 shynyng glasse. And there was no temple therin. For the  
 lord god allmyghty and the lambe are the temple of hit,  
 And the cite hath no nede of the sunne nether of the mone  
 to lyghten hit. For the brynghtnes off God dyd light hitt:  
 and the lambe was the light off hit. And the people which  
 are saved shall walke in the light off hit: and the kynges off  
 the erth shall bryng their glory unto hit. And the yattes off  
 hit are nott shutt by daye. For there shalbe no nyght there.  
 And there shall entre into hit none unclene thinge: nether  
 whatsoever worketh abhominacion: or maketh lyes: but  
 they only which are wrytten in the lambes boke off lyfe.

### The .xxij. Chapter.

And he shewed me a pure ryver off water off lyfe pure as  
 cristall: procedyng oute of the seate off God and off the  
 lambe. In the myddes off the strete off hit, and off ether syde  
 off the ryver was there a wode off lyfe: which bare xij  
 manner off frutes: and gave frute ever moneth: and the  
 leves off the wodde served to heale the poeple withall. And  
 there shalbe no more cursse but the feare of god and the  
 lambe shalbe in hit: and his servauntes shall serve hym:  
 And shall se his face, and his name shalbe in their for-  
 heddes. And theare shall be no moare nyghte there and  
 342v they nede no candle, nether light off the sunne: for the  
 lorde God geveth them light, and they shall raynge for  
 evermore.

And he sayde unto me: these sayinges are fayghtfull,  
 and true. And the lorde god of saynctes and prophettes  
 sentt his angell to shewe unto his servauntes, the thynges

wich muste shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy off this boke. I am Jhon, which sawe these thynges and herde them. And when I had herde and sene, I fell doune, to worshippe before the fete of the angell which shewed me these thynges. And he sayd unto me: se thou do hit not, for I am thy felowe servaunt and the felowe servaunt of thy brethren the prophettes and of them which kepe the sayinges off this boke. But worshippe God.

And he sayde unto me: seale nott the sayinges off prophesy off this boke. For the tyme is at honde. He that doeth evle, lett hym do evle still: and he which is fylthy, lett hym be fylthy still: and he that is righteous, lett hym be more righteous: and he that is holy, lett hym be more holy. And beholde I come shortly, and my rewarde with me, to geve every man acordinge as his dedes shalbe. I am Alpha and Omega, the begynnyng and the end, the fyrst and the last. Blessed are they that do hys commauudmentes, that their power maye be in the tree off lyfe, and maye entre in thorowe the gates into the cite. For with out shalbe dogges and inchaunters, and whormongers, and morthrers, and ydolatres, and whosoever loveth or makith lesynges.

I Jesus sent myne angell, to testyfy unto you these thynges in the congregacions. I am the rote and the generacion of David, and the bright mornynge starre. And the sprete and the bryde sayde come. And lett hym that heareth, saye also come. And let hym that is a thyrst come. And let whosoever wyll, take of the water of lyfe fre. 343r

I testyfy unto every man thatt heareth the wordes of prophesy of thys boke. yf eny man shall adde unto these thynges, god shall adde unto hym the plages that are wrytten in this boke. And yf eny man shall mynnyshe of the wordes off the boke of this prophesy, god shall take awaye his parte out of the boke of lyfe, and oute of the holy cetie, and from thoo thynges which are written in this boke. He

which testifyith these thinges sayth: be hit, I come  
quyckly, Amen. even soo: come lorde Jesu. The grace of  
oure lorde Jesu Christ be with you all Amen.

The ende of the newe testament.



## To the Reder.

343v

Geve diligence Reder (I exhorte the) that thou come with a pure mynde, and as the scripture sayth with a syngle eye, unto the wordes of health, and of eternall lyfe: by the which (if we repent and beleve them) we are borne anewe, created afresshe, and enioye the frutes off the bloud of Christ. Whiche bloud cryeth not for vengeaunce, as the bloud of Abel: but hath purchased, lyfe, love, faveour, grace, blessynge, and whatsoever is promysed in the scriptures, to them that beleve and obeye God: and stondest bitwene us and wrathe, vengeaunce, cursse, and whatsoever the scripture threateneth agaynst the unbelievers and disobedient, which resist, and consent not in their hertes to the lawe of god, that it is ryght, wholly, iuste, and ought soo to be.

Marke the playne and manyfest places of the scriptures, and in doutfull places, se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the fayth.

Note the difference of the lawe, and of the gospell. The one axeth and requyreth, the wother perdoneth and forgeveth. The one threateneth, the wother promyseth all good thynges, to them that sett their trust in Christ only. The gospell signifieth gladde tydynges, and is nothyng butt the promyses off good thynges. All is not gospell that is written in the gospell boke: For if the lawe were awaye, thou couldest not know what the gospell meante. Even as thou couldest not se perdon, favour, and grace, excepte the lawe rebuked the, and declared unto thy the sinne, mysdede, and treaspase.

Repent and beleve the gospell as sayth Christ in the fyrst of Marke. Applye allwaye the lawe to thy dedes, 344r

whether thou finde luste in the bottom of thyne herte to the lawe warde: and soo shalt thou no dout repent, and feale in thesilfe a certayne sorowe, payne, and grefe to thyne herte: because thou canst nott with full luste do the dedes off the lawe. Applye the gospell, that is to saye the promyses, unto the deservynge off Christ, and to the mercye of god and his trouth, and soo shalt thou nott despeare: butt shalt feale god as a kynde and a mercifull father. And his sprete shall dwell in the, and shall be stronge in the: and the promises shalbe geuen the at the last (though not by and by, lest thou shuldest forgett thysylfe, and be negligent) and all threatenynge shalbe forgiven the for Christis blouddis sake, to whom commit thysilfe all togedder, without respect, other of thy good dedes or of thy badde.

Them that are learned Christenly, I beseeche: for as moche as I am sure, and my conscience beareth me recorde, that of a pure entent, singilly and faythfully I have interpreted itt, as farre forth as god gave me the gyfte of knowledge, and understondynge: that the rudnes off the worke nowe at the fyrst tyme, offende them not: but that they consyder howe that I had no man to counterfet, nether was holpe with englysshe of eny that had intetpreted the same, or soche lyke thinge in the scripture before tyme. Moreover, even very necessitie and combraunce (God is recorde) above strengthe, which I will not rehearse, lest we shulde seme to bost oureselves, caused that many thynges are lackynge, whiche necessarily are requyred.

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Count it as a thyng not havynge his full shape, but as it were borne afore hys tyme, even as a thing begunne rather then fynnesshed. In tyme to come (yf god have apoynted us thereunto) we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enfoarce to brynge to compendeousnes, that which is nowe translated at the lengthe, and to geve lyght where it is requyred, and to seke

in certayne places more proper englysshe, and with a table to expounde the wordes which are nott commonly used, and shewe howe the scripture useth many wordes, which are wotherwyse understonde of the commen people: and to helpe with a declaracion where one tonge taketh nott another. And will endeuer oureselves, as it were to sethe it better, and to make it more apte for the weake stomakes: desyrynge them that are learned, and able, to remember their duetie, and to helpe thereunto: and to bestowe unto the edyfyinge of Christis body (which is the congregacion of them that beleve) those gyftes whych they have receaved of god for the same purpose. The grace that commeth of Christ be with them that love hym. praye for us.

## The errours comitted in the prentyng.\*

F. with the nombre folowyng it, signyfie the leafe off the boke.

sy, with the nombre before it, declareth the fyrst or the seconde syde of the leafe.

ly. with the number before it noteth in what lyne the errour is, as hereafter apereth.

F. iij. ij. syde. v.	lyne, stynne, rede skynne
F. iij. ij. sy. xxxij. ly.	ihou, rede thou
F. v. ij. sy. vij. ly.	oncē, rede once
F. v. ij. sy. xvij. ly.	coe, rede come
F. vj. j. sy. iij. ly.	daungre, rede daunger
F. vj. j. sy. xvij. ly.	coe, rede come
F. vij. ij. sy. xxxiiij. ly.	wphich, rede which
F. viij. j. sy. xvj. ly.	then, rede them
F. xj. ij. sy. xj. ly.	tym, rede tyme
F. xvj. ij. sy. x. ly.	ver, rede ever
F. xxvj. ij. sy. xiiij. ly.	aked, rede aketh
F. xxix. j. sy. xiiij. ly.	then, rede them
F. xxxiiij. ij. sy. x. ly.	flesse, rede flesshe
F. xxxvij. j. sy. xxxj. ly.	yf, rede of
F. xlv. iij. sy. ix. ly.	strayghtly, rede straytly
F. lij. j. sy. xxj. ly.	then, rede them
F. lxij. ij. sy. xiiij. ly.	trugthe, rede truthe
F. lxiij. ij. sy. xxxiiij. ly.	them be, rede them which be
F. lxxj. ij. sy. xxxiiij. ly.	tempte, rede temple
F. lxxij. j. sy. iij. ly.	aultie, rede aultre
F. lxxiiij. ij. sy. xxvj. ly.	kyne, rede kynne
F. lxxiiij. j. sy. viij. ly.	the, rede he

\* Corrected in this edition, see p.xvii.

F. lxxxj. ij. sy. xiiij. ly.	whelther, rede whether
F. xcix. j. sy. xxix. ly.	gayes, rede dayes
F. cj. ij. sy. xxix. ly.	had, rede hath
F. cij. ij. sy. xxxij. ly.	fe, rede he
F. ciij. ij. sy. viij. ly:	iustiefi, rede iustifie
F. cvj. ij. sy. xvj. ly.	tben, rede then
Fo. cxv. j. sy. ij. ly.	ithey, rede they
F. cxv. ij. sy. xviiij. ly.	chaught, rede caught
F. cxx. j. sy. xviiij. ly.	tenche, rede then the
F. cxx. ij. sy. iiij. ly.	hy, rede by
F. cxxj. j. sy. xxviiij. ly.	belev, rede beleve
F. xxiiij. ij. sy. xxiiij. ly.	hat, rede that
F. cxxvij. j. sy. xxix. ly.	tbat, rede that
F. cxxviiij. ij. sy. xvj. ly.	oo, rede of
F. cxxxviiij. ij. sy. xxxiiij. ly.	hegged, rede begged
F. cxxxvij. j. sy. xiiij. ly.	sister, rede sisters
F. cxlv. j. sy. xxij. ly.	georifie, rede glorifie
F. cxlix. ij. sy. xvj. ly.	anzareth, rede nazareth
F. clij. ij. sy. v. ly.	laye, rede layde
F. clxvij. ij. sy. ij. ly.	their awayte, rede their
	layinges awayte
F. clxviiij. ij. sy. xxx. ly.	had, rede hath
F. clxxvij. j. sy. xix. ly.	woelde, rede worlde
F. clxxviiij. ij. sy. xv. ly.	itie, rede citie
F. clxxx. j. sy. v. ly.	sahoth, rede saboth
F. clxxx. ij. sy. xxx. ly.	an, rede and
F. clxxxvj. ij. sy. xxv. ly.	aod, rede and
F. ccv. ij. sy. xxv. ly.	servauotes, rede servauntes
F. ccxix. j. sy. xxix. ly.	frare, rede feare
F. ccxx. j. sy. xvj. ly.	whone, rede whom
F. ccxxvj. ij. sy. xxij. ly.	Noses, rede Moses
F. ccxxviiij. j. sy. xiiij. ly.	horne, rede shorne
F. ccxxxij. ij. sy. iiij. ly.	with, rede witt
F. ccxxxiiij. ij. sy. xij. ly.	alone, rede alowe
F. ccxliij. ij. sy. xv. ly.	hatt, rede that

F. cclxj. j. sy. xxix. ly.	faule, rede faute
F. cclvj. j. sy. vij. ly.	humblenes off angels, rede humblenes and holynes of angels
F. cclxxij. ij. sy. xxxij. ly.	holbeth, rede holdeth
F. cclxxiij. j. sy. j. ly.	vettered, rede uttered
F. cclxxvj. ij. sy. xxv. ly.	belove, rede beleve
F. cclxxvij. j. sy. xxj. ly.	prophersy, rede prophesy
F. cclxxix. j. sy. ix. ly.	obtayne, rede attayne
F. cclxxix. j. sy. xvj. ly.	thynhes, rede thynges
F. cccliij. j. sy. ix. ly.	prset, rede present
F. cccvj. j. sy. j. ly.	wrire, rede write
F. cccviiij. j. sy. j. ly.	as, rede us
F. cccxj. j. sy. xvj. ly.	hy, rede by
F. cccxiij. j. sy. xxvij. ly.	preson, rede person
F. cccxxiiij. j. sy. vij. ly.	ho, rede to